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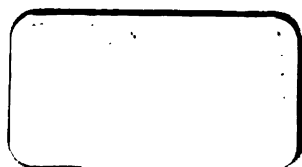
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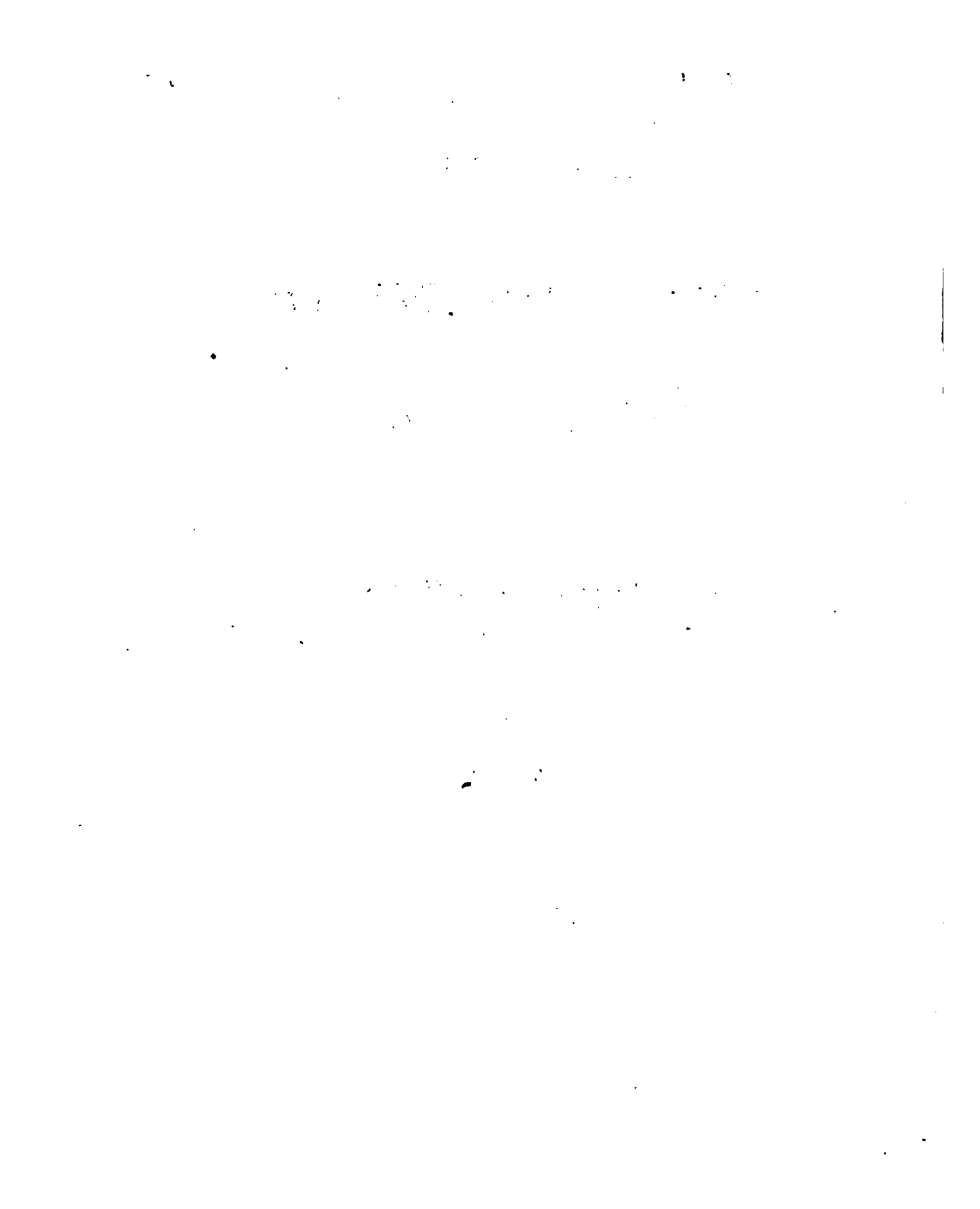
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TAMŪḤ GRAMMAR.



*To W. E. Lloyd Esq^r with Dr. Babington's
best regards—*

RUDIMENTS
OF
TAMŪL GRAMMAR:

COMBINING WITH THE
RULES OF KODUN TAMŪL,
OR THE
ORDINARY DIALECT,
AN
INTRODUCTION TO SHEN TAMŪL,
OR THE
ELEGANT DIALECT, OF THE LANGUAGE.



BY ROBERT ANDERSON,
*Of the Madras Civil Service,
And Assistant Professor of Oriental Languages at the East India Company's College.*



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DEDICATION.



TO THE
HONORABLE THE COURT OF DIRECTORS
FOR
MANAGING THE AFFAIRS
OF THE
UNITED EAST INDIA COMPANY,

This Treatise,
PUBLISHED UNDER THEIR PATRONAGE,
IS
RESPECTFULLY AND GRATEFULLY
DEDICATED,

By their most obedient
and most humble Servant,

ROBERT ANDERSON.

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ERRATA.

Page	Line	.8,	for	Paragraph	read	Section
—	19	—	15,	— . 𑌕 𑌕	— . 𑌕 𑌕	
—	22	—	6,	— will be placed	—	are elegantly used
—	37	—	28,	after has	supply	been
—	58	—	1,	for irechcham	read	irechcham
—	60	—	24,	— 𑌕 𑌕 𑌕 𑌕 𑌕	— 𑌕 𑌕 𑌕 𑌕 𑌕	
—	62	—	3,	— ēvalvinei	—	ēvalvinei
—	122	—	2,	after employment	add	(
—	160	—	18,	— &c.	—	(3.)
—	168	—	26,	for 𑌕 𑌕 𑌕 𑌕 𑌕	read	𑌕 𑌕 𑌕 𑌕 𑌕

ADDENDA.

𑌕 is the shape of the character employed generally throughout the following Work to represent the cerebral *da*, which is denoted in the Alphabet by the character 𑌕.

It has not been deemed necessary to apply to the letter 𑌕, when deprived of its inherent vowel, the diacritical point mentioned in Section 2; as this letter is quiescent only when in company either with another 𑌕, (see Sect. 32,) or with its homogeneous *vallinam* 𑌕.

PREFACE.

IN offering to the Public the following elementary treatise, the Author deems it proper to state, as concisely as possible, the circumstances which have led to its publication; the materials from which it has been compiled; and the method which he has pursued with regard to their arrangement.

In the year 1819, the Author was compelled, by a declining state of health, to relinquish his civil employment in India; and, in the summer of the following year, he was appointed an Assistant Oriental Professor, at the Honorable East India Company's College at Hayley Bury. Upon his joining that Institution, it appeared to him to be an object of essential importance, that such of the Students as might be nominated to the Presidency of Madras should acquire an elementary knowledge of one of the dialects of Southern India. This he knew to be also the opinion of the Board of College at Madras, to which he had the honor to belong at the time of his departure from that Presidency.

Among the several languages constituting the dialects of Southern India, the *Tamul** and *Telugu* may perhaps be con-

* According to the system of orthography followed in this work, the word **தமிழ்** should, under the rule contained in the 6th Section of the Alphabet sheet, be written *Tamūl*; but, except in the title page of the work, these marks have been dispensed with.

sidered as holding the most distinguished rank. In directing his attention to the former of these two languages, the Author has been influenced both by the nature of his previous studies in India, and by the valuable assistance which was originally proffered, and which has since been cheerfully contributed, in order to enable him to introduce the study of the Tamul language.

From his friend Mr. Benjamin Babington, of the Madras Civil Service, the Author obtained a translation of Beschi's* grammar of the *Kodun Tamul* or ordinary dialect; a manuscript copy of Beschi's grammar of the *Shen Tamul* or elegant dialect; a manuscript copy of an admirable treatise, by the same author, entitled, "Clavis humaniorum literarum sublimioris Tamulici idiomatis;" and a copy of an unfinished work of the late Mr. Ellis, containing a translation of the first twelve chapters of *Tiruvalluvan Kurral*, accompanied by a grammatical analysis and copious illustrations.†

* The Missionary Beschi resided for thirty years in the South of India; and, in addition to his philological treatises, he composed several Tamul works of considerable celebrity. Beschi is best known to the natives of Southern India by the title of *Viramāmuni*.

† The poet distinguished by the title of *Tiru* or "Divine," belonged to the tribe of Pariars. Although his *kurral* (which signifies a collection of moral apophthegms, each conveyed in a distich) contains above thirteen hundred distichs, and although he has had not less than seven comen-tators, his proper name remains unknown. The twelve chapters of which Mr. Ellis has left a translation and commentary, afford an excellent specimen of the character of the whole work; and the illustrations with which Mr. Ellis has enriched the commentary display all the depth and accuracy of research for which that profound Orientalist was so eminently distinguished.

Out of these materials the Author has endeavoured to compile an elementary work, embodying, with a grammar of the ordinary dialect, an introduction to the elegant dialect of the language.

The same principle has been adopted by Mr. A. D. Campbell, of the Madras Civil Service, in his grammar of the Telugu language, which has met with the approbation of all competent judges and has contributed, in an eminent degree, to promote the study of that language among the Civil Servants at Madras. Indeed, although it should be admitted that, both in *Tamul* and in *Telugu*, the common dialects would be sufficient for the purposes of colloquial intercourse and for the ordinary transaction of public business; still it will be found that, in every public situation and particularly in the judicial department, a critical knowledge of the language will be productive of essential utility both to the individual and to the service. It will be found that, in this as in all other instances, the interests of literature will be not only compatible with, but eminently conducive to, the efficient discharge of public duty.

In compiling the following treatise, the author has usually given the rules of *Kodun Tamul* in the first part, and those of *Shen Tamul* in the second part of each Section. Where a rule is delivered in general terms, it is to be deemed equally applicable of course to both dialects. In some instances, from a desire to consolidate the rules bearing upon one common subject, the Sections have been extended to an inconvenient length; but it is hoped that the designation of the subordinate parts will always ensure a facility of reference.

It will be observed, also, that the original terms of Tamul grammar are commonly employed throughout the work. In some cases it would have been difficult to find an English term of corresponding force and significancy; but the plan has been

pursued generally with a view to the benefit of those for whom this treatise is more immediately designed. Practice in the original terms of grammar will not only facilitate an early intercourse with the native teachers in India; but will pave the way for all such as may be desirous to prosecute their philological studies, and to cultivate an acquaintance with the classical works of the language.*

The Author, following in some measure the scheme of Wanoſtrocht's French grammar, has in each instance disposed the rules of inflexion and construction in consecutive order. This method, by exhibiting at one view all the properties and incidents peculiar to the several parts of speech as these are successively brought under consideration, seems calculated to direct the attention and to facilitate the progress of the student. With the same view, the examples of the inflexion of nouns, pronouns and verbs are thrown together into an Appendix.

In the course of the following work, the Author has taken occasion to point out such analogies of grammar as, within his limited knowledge, seemed worthy of observation. The following points of coincidence with the Greek language may also be noticed. (1.) The Tamul alphabet, like that of the Greek, consisted originally of only sixteen letters. (2.) As in the ancient Greek, so in the Tamul language, there is not any

* The *Clavis* contains rules of poetry and rhetoric, the insertion of which would be foreign to the purpose of the following treatise. He who has mastered the rudiments of the language will do well to consult the original authorities for the more refined parts of grammar. The grammatical works in Tamul being written almost exclusively in verse, the rules are impressed upon the memory while the learner becomes familiarized with the language of poetry, which may be termed the appropriate style of the elegant dialect.

spiritus asper. (3.) The rule contained in Section 14 illustrates, in a remarkable manner, that part of the operation of the digamma in ancient Greek which served to obviate the hiatus produced by the collision of vowels; as in *αἶφος*, *avernus*, and as in *χλω*, *χέρω*, *χέρω*. (4.) Among the Dorians, a β supplied the place of a digamma, when it had the sound of *v*: as in *θάβακος*, for *θάακος*, *θάκος*. In Tamul the letters *ப* (*ba*) and *வ* (*va*) are interchangeable: as, *பநது* (*bandu*) or *வநது* (*vandu*), “relations;” *பரஸஸர்* (*bālan*) or *வரஸஸர்* (*vālan*), “a young man,” &c.

But it is not merely on the grounds of grammatical analogy that the Tamul language appears to merit the attention of the philologist. In the following pages, the absence of a relative pronoun—the small proportion of adjectives and of particles properly so called—the power of employing adjectives in an adverbial capacity—the exact correspondence in termination between the demonstrative pronouns and the third persons of verbs—the existence of a negative verb—and, above all, the conjugation of derivative nouns, will be noticed as peculiarities of idiom. Some of these peculiarities are to be found in the cognate dialects of Southern India; but, in the possession of a conjugated derivative, the Tamul language “wears without corival,” the stamp of originality.*

* It may be here mentioned, that the introduction of Sanscrit terms is more limited in Tamul than in the other languages of Southern India. It should also be stated, that in Tamul, all Sanscrit words are liable to greater variation than is produced by the mere difference of termination; “for,” as Mr. Ellis has observed in a note to the Introduction to Mr. Campbell’s grammar, “the alphabet of the Tamul language rejects all aspirates; it expresses the first and third consonants of each regular series by the same character, and it does not

These preliminary remarks are respectfully submitted to the indulgent consideration of the public. In bringing them to a conclusion, the Author offers the sincere, though inadequate expression of his grateful acknowledgments to Mr. Babington, for his valuable suggestions on many important points, and for his kind assistance during the progress of the Grammar through the press.

admit of any other combination of consonants than the duplication of mutes or the junction of a nasal and a mute." Still it must be admitted that each of the cognate dialects in Southern India has received, in latter times especially, a large admixture of Sanscrit terms; and the reports of the half-yearly examinations at Fort St. George, bear ample testimony to the rapid progress made both in Tamul and Telugu by those gentlemen who, prior to their departure from England, had attained distinguished proficiency in the Sanscrit language.



peculiarity will be best learned by practice.
of an eye, or the snap of a finger, is assigned to the
ong vowel, two measures.

(II). OF THE CLASSIFICATION OF LETTERS.

10. THE Consonants are divided, according to the distribution of the Greek mutes, into three classes: viz.

1st, பல்சனம்* (*vallinam*) asperæ or rough: consisting of க, ச, ட, த, ப, ம.

2nd, மெல்லசனம் (*mellinam*) levis or soft: consisting of ழ, ஞ, ண, ந, ல, ர.

3rd, இடையசனம் (*ideiynam*) mediæ or intermediate: consisting of ய, ர, ல, வ, ழ, ள.

This classification is essentially connected with the rules for the changes of letters.

11. Certain of the Consonants are again divided into Initials, or those letters with which, only, words can originally† commence; and Finals, or those let-

* In these terms the word இசனம், (*inam*) "class or tribe," is united severally with பல்லு, (*vallu*) "strong," மெல்லு, (*mellu*) "soft," and இடைய, (*idei*) "the middle." In the following pages the term descriptive of each class is used, by Synecdoche, for each letter contained in such class; and it has been found convenient to employ the terms with some degree of latitude in other instances, as in the phrase "*vallinam* class," which, according to the strict etymology of *vallinam*, is a redundant form of expression.

† The rule is thus qualified, inasmuch as the classification here given, will be found to be materially affected by the rules for the permutation of letters.

ters with which, only, words can *originally* terminate. To these may be added a third division, consisting of those letters which occur, *originally*, only in the middle of words.

The Initials, nine in number, are க, ச, த, ப, து, ந, ட, டு, டு.

The Finals, eight in number, are ண, ம், ண், ப், ர், ல், ட், ண்.

The Medials, three in number, are ற, ல, டு.

(III.) கு டு கருட * (*kurrukkam*)

OR

OF THE ABBREVIATION OF LETTERS.

12. Of the twelve Vowels, three (உ, இ, ஐ) possess a twofold character, as entire and abbreviated.

(உ) If உ, at the end of a word, be joined to a *vallinam* and be preceded by a long vowel, as in the word நுடடு, "a country," or by a syllable long by position, as in அசசு, "a printing-press," or இஃது,

* There are rules also respecting அஃடுபஃடு, (*alabedei*) or the elongation of letters; but as the use of *alabedei* is restricted chiefly to Poetry, it need only be mentioned in this place, that a long vowel is lengthened in sound and measure by the addition of the corresponding short vowel in its initial form, as வஃடுஅஃடு, (*vūaghei*) for வஃடுஅஃடு, (*vūghei*) the name of a tree.

“this,” or by two short syllables, as in உருது, “a difficult thing,” it is termed குறுமுயலுகரம், (*kutt-ttiyalugharam*) or *abbreviated u*. It retains only half of its original quantity and it is cut off when followed by a word commencing with a vowel.

But if உ, when joined, at the end of a word, to a *vallinam*, be preceded only by a single short syllable, as in நடு, “the middle,” it is termed முறுமுகரம், (*mutt-ttugharam*) or *perfect u*, and is not cut off before a vowel.

The letter உ is also termed *mutt-ttugharam*, when joined, at the end of a word, to any letter of the other two classes; although in such cases, except at the end of a short dissyllable, it is subject to elision when followed by a vowel.

(3) Words beginning with ட elegantly prefix கு, as குடபாடு for டபாடு, “a kind of guitar;” and whenever a *kutt-ttiyalugharam* is cut off before such initial கு, the latter is termed குறுமுயலுகரம் (*kutt-ttiyaligharam*) or *abbreviated i*. It then retains only half of its original quantity, and, when necessary, it may be omitted in scanning.

(4) This letter is abbreviated in polysyllabic words.

(IV.) OF THE INSERTION, ELISION, AND
PERMUTATION OF LETTERS. *

(1.) *Of Vowels meeting Vowels.*

13. All words, except short dissyllables, terminating in உ, drop that letter before a vowel: as,

பந்திருக்கிறான், for பந்த இருக்கிறான்,
“he is come.”

அறவுதல்லை, for அறவு இல்லை, “there is
not knowledge.”

14. After short dissyllables ending in உ, (with the exception of இது, “this,” and அது, “that,” which frequently drop the final உ.) and after all other final vowels, the letter ப or வ must be inserted before a vowel, viz. வ after அ, ஆ, உ, ஈ, ஏ, ஒ, ஓ, ஓர், and ப after இ, ஈ, எ, ஏ, ஐ: as,

நடுதல்லை, for நடு இல்லை, “it is not the
middle.”

அல்லுபென்றான், for அல்லஎன்றான், “he
said, no.”

* The following rules relate to certain changes of orthography, which take place, in Tamil, at the commencement and the end of words, when linked together in a sentence, as also in the inflexion and augmentation of single words, in all those cases in which a real or supposed cacophony would result from their being suffered to remain in their original state. It is proper to state, however, that some of the rules here given, are not strictly and uniformly observed, except in poetry.

நியங்கேயரு, for ந இங்கே இரு, “remain thou here.”

15. Under the operation of சங்கீர்த்தம் (*sangghirttam*) or “rule for the coalition of vowels,” which is restricted generally to words of Sanscrit origin, the final vowel of one word disappears before the initial vowel of another, and the initial vowel is changed as follows : viz.

If it be அ, it is changed into ஆ; as, பஞ்சாங்கம், “an almanac,” compounded of பஞ்ச, “five,” and அங்கம், “a body.”

If it be இ, it is changed into ஏ; as, தேவேந்திரன், “the God Indiran,” from தேவ, and இந்திரன்.

If it be உ, it is changed into ஒ; as, சுத்தேந்திரம், “clear water,” from சுத்த, and உத்தம்.

(2.) *Of Consonants meeting Vowels and Vowels meeting Consonants.*

16. If a short monosyllabic word ending in a consonant be followed by a vowel, the final consonant is doubled; but if the monosyllable be long, no augmentation takes place : as,

கண்ணாறுசு, “the desire of the eye,” compounded of கண், and ஆறுசு.

பேராயரு, “go away,” compounded of பேராய், and இரு.

17. Monosyllables ending in ஐ, and short monosylla-

bles ending in ட், double a following *vallinam*: as,
 ஸகம்மா ஸம்மா, "the hand turned," com-
 pounded of ஸக, and மா ஸம்மா.

மேய்ம்மாட்சி, "true gentleness," compounded
 of மேய், and மாட்சி.

18. Words ending in long vowels, with the exception
 of the nouns ஁, "a cow," and மா, "a beast," the
 interjection மயா, the contracted form of the
 third person singular neuter of a negative verb,
 and certain words from the Sanscrit, double the
 initial *vallinams*, க, ச, த, ப: as:

மடாத்தகர்நதது, "the pot broke," from
 மடா, and தகர்நதது.

புப்பூத்தது, "the flower blossomed," from பு,
 and பூத்தது.

19. A final ஁, with the preceding consonant doubled,
 or following any two consonants of the *vallinam*
 class, doubles the initial *vallinams*: as,

பீஸ்ஸக்கேடது, "the grass is spoiled."

அபஹுச்சேசாண்ஹுண், "he said to him."

20. The initial *vallinams* are doubled after the accusa-
 tive case: as,

அஹதப்பாசித்தேண், "I saw it."

21. The gerund ending in டு, doubles the initial *valli-
 nams*: as,

சேரஸ்ஸக்கேரண்டேன், "I have said."

22. The initial *vallinams* are doubled also after the infi-
 nitive, except in cases where the infinitive is used
 in the sense of the imperative: as,

பேரகச்சேரண்ணேன், "I told (him) to go."

வரசுக்குமடாய், "come quickly."

23. Short dissyllabic nouns terminating in **உ**, generally double the initial *vallinams* : as,

பேரதுப்பேயர், "an appellative noun."

குருப்படிப்பித்தார், "the priest taught."

24. The initial *vallinams* are doubled after the pronominal adjectives **இந்த**, **அந்த**, **எந்த** : as,

இந்தக்கை, "this hand," &c.

25. The initial *vallinams* are doubled, also, after certain particles terminating in vowels : as,

இனிச்சேய்யேன், "I will not do (so) hereafter," &c.

26. After a noun terminating in a vowel, which has the form of the nominative case, but the signification of the oblique—a state described in Tamul by the term **வேற்றமடப்பொருள்**, (*vett-ttumeipporul*)—as also after certain other elliptical forms to be mentioned in the sequel, the initial *vallinams* are doubled : as,

கீரிக்கால், for கீரியுண்கால், "the foot of a parrot."

27. The initial *vallinams* are frequently doubled, also, after nouns which have lost a final **ம்** : as,

தான்தீர்வை, "a just decision," where **ம்** had been previously cut off from **தான்ம்**.

28. The initial **ப** of the verb **படுகிறது**, is occasionally doubled after words which do not in general double the initial *vallinams* : as,

ஆசுப்பட்டுன, "I longed for."

(3.) *Of Consonants meeting Consonants.*

29. After nouns terminating in ர், which are placed in the nominative case instead of the accusative, the initial *vallinams* are doubled: as,

இகழ்பாரிப்போறுத்தல், for இகழ்பார
ஹரப்போறுத்தல், “the endurance of envious
persons.”

30. If a noun terminating in ட், ர் or ற் be used adjectively, it doubles the initial *vallinams*; if it be a *vett-ttumeipporul* it either doubles the initial *vallinams* or interposes a *mellinam*: as,

பொய்ச்சேலவம், “false bliss;” காரிப்
பருவம், “the season called *kar*,” or “the rainy
season;” வாழ்க்கோலம், “an uncultivated
field;” வேய்க்குறம், or வேய்க்குறம்,
“a piece of a bamboo,” &c.

31. A final ட் before the initial *vallinam* க், or ச், or த், is changed into the homogeneous *mellinam*, viz. into ழ before க், ஞ before ச், and ட before த்: as,

இன்னுக்கோஞ்சம், “a little more;” பணஞ்
சேரும், “money will be gained;” தன்னதந்தான்,
“he gave wealth.”

32. A final ட் disappears before an initial ற், unless the ட் be the final of a short monosyllable, when it is converted into ற். So also ட், at the end of any word except a short monosyllable, disappears when it meets with ட்: as,

தாநடந்தார், “he walked,” compounded of
தாட், and நடந்தார்.

பெநநீர், “warm water,” compounded of
பெம், and நீர்.

மனமகிழ்ந்தது, “(his) mind rejoiced,” com-
pounded of மனம், and மகிழ்ந்தது.

33. When a word terminating in ண or ன், is followed by any one of the initial *vallinams*; then, if the word so terminating in ண or ன் be a *vett-ttumeipporul*, ண is changed into ட், and ன் into டு, and if the following *vallinam* be து, that letter is also changed, after ண into ட், and after ன் into டு; or, after other words than short monosyllables, it occasionally disappears. If, however, the word ending in ண or ன் be in the nominative case both in form and signification, (or, as it is termed in Tamul, அவ்விழிப்போருட், *alvaripporul*) those finals do not suffer any change; but, if the following *vallinam* be து, it is changed after ண into ட், and after ன் into டு.

EXAMPLES.

மஞ்சூடம், மஞ்சாடம் பப்பாண, மஞ்
பாட, “a pot of earth;” where the first member
of each compound is மண, joined with சூடம்,
சாடம், பாண, and பாட, respectively.

பொஞ்சூடம், பொஞ்சாடம், பொம்
பாண, பொம்மாட, “a pot of gold;” where
பொன், is compounded with the four words above-
mentioned.

அவம்மேர், or அவமேர், “his chariot,”
compounded of அவன், and தேர்.

மண்கடர்து, “the earth is hard;” கண்சிற்து, “the eye is small;” கண்டுபர்து, “the eye is “large;” where there is not any change, and கண் டிறநதது, “the eye opened,” compounded of கண், and திறநதது.

பொருள்கடர்து, “the gold is hard,” &c. without any change, and மின்மேயுநதது, “the light- ning flashed,” compounded of மின், and தேயுந தது.

34. Whenever words terminating in ண or ன are used in the nominative case instead of the accusative, before words beginning with *vallinams*, those finals will follow the rules prescribed for *vett-ttumeipporuls* in the preceding Section: as,

கவட்டிடித்தான், “he seized the sling,” com- pounded of கவண் (for கவண்ண) and டிடித் தான்; மகம்கண்டான், “he saw (his) son,” compounded of மகன் (for மகண்ண) and கண் டான், &c.

35. When a short monosyllabic word terminating in ண or ன is followed by a word beginning with ந, the latter is changed into ண or ன to agree with the preceding final; but, if the word so termi- nating in ண or ன be any other than a short monosyllable, the letter ந disappears: as,

கண்ணேடர்து, “the eye is extended,” from கண், and நேடர்து.

மின்னேடர்து, “the lightning spreads,” from மின், and நேடர்து.

கபடேண்டிது, "the sling is extended," from கபண், and டேநடது.

கலடேண்டிது, "the jewel is long," from கலுண், and டேநடது.

36. When a word terminating in ஓ or ஓ* is followed by any one of the initial *vallinams*, then, if the word so terminating in ஓ or ஓ be a *vett-tumcip-porul*, ஓ is changed into ட, and ஓ into டு, and if the following *vallinam* be து, it is also changed after ஓ into ட, and after ஓ into டு; or, after other words than short monosyllables, it occasionally disappears. If the word ending in ஓ or ஓ be an *alvaripporul*, those finals, as also the *vallinam* து, when it occurs as the initial of the following word, may remain unchanged: should a permutation take place, the rule contained in the preceding clause will be applicable, except that, in the case of short monosyllables, the character *āyadam* (ஃ) must be substituted for ஓ and ஓ when followed by the *vallinam* து, which will then be changed into ட or டு, according as the preceding final may have been ஓ or ஓ.

EXAMPLES.

டுடதேடது, "a thorn tree," from டுஓ, and தேடது; டுடதேடது, "the head of a thorn," from

* In the ordinary dialect of the language the letter ஓ, as a final in certain incidental affixes of nouns and verbs, sometimes remains unchanged before the initial *vallinams*. In all such instances the initial *vallinam* will be doubled.

ஓஂ, and தலை; கம்பமம், “the exterior of a stone,” from கல், and பமம்; கம்மலை, “the head of a stone,” from கல், and தலை, &c.

பாங்குதலம், “the sharpness of a sword,” from பாஂ, and க்ரதலம்; அபபாபு or அபபாபு, “her mother,” from அபஂ, and தாபு; வரம்சம், “the roundness of the finger,” from வரல், and சம்; நாமலை or நாமலை, “the head of a thread,” from நால், and தலை, &c.

பாஂகோடது or பாங்கோடது, “the sword is cruel;” அபஂதநதாஂ or அபபநதாஂ or அபபநதாஂ, “she gave;” வரல் சமது or வரம்சமது, “the finger is small;” போமத்தல்தலை or போமத்தம்மலை or போமத்தமலை, “patience is the chief thing,” &c.

ஓஂபேரது or ஓஂபேரது, “the thorn is large;” ஓஂசீது or ஓஂஃது, “the thorn is bad;” கல்சீது or கம்சீது, “the stone is small;” கல்சீது or கஃஃது, “the stone is bad,” &c.

37. Again, when a word terminating in ஂ or ஃ is followed by any one of the *mellinams*, ஂ is changed into ஃ, and ஃ into ஃ; and if the following *mellinam* be ந, it disappears, except after short monosyllables, when it is changed into ஃ or ஃ, according as the preceding final may have been ஂ or ஃ: as,

ஓஂஓட, “a crown of thorns,” for ஓஂ ஓட; கஂமலை, “a stony-hill,” for கஂமலை;

இருணீங்கிணது, "the darkness disappeared,"
for இருஂநீங்கிணது; முண்ணிலம், "thorny
ground," for முஂநிலம்; நானுணி, "the end
of a thread," for நாஂநுணி; கண்ணெஞ்சு, "a
stony heart," for கஂநெஞ்சு.*

* It is proper to state, that the principle of the rules contained in Sections 33 and 36, is generally applicable, also, when the finals ஂ, ஃ, ஂ and ஃ occur before *vallinams* in the incidental increments and changes of nouns, pronouns and verbs.

CHAPTER II.

OF NOUNS.

(I.) OF THE DECLENSION OF NOUNS SUBSTANTIVE.

38. A Noun Substantive is, in Tamul, termed பெயர்; and each Substantive is considered to possess eight Cases. The word வேற்றுமை, signifying “difference,” is employed to designate generally the cases of nouns, and each case is named according to the particular form of its termination, (as, இயைந்நும் வேற்றுமை, “the case called *ei*,” or the Accusative case) with the exception of the Nominative, which is termed பெயர், (it being the “noun” in its original state) and the Vocative, which is termed சொல்வேற்றுமை, or “the calling case.” According to the Grammar of the *Kodun* Tamul*, or vulgar dialect, the Geni-

* கோடும் (*Kodum*) is an adjective, from கோடுதல், “harshness.”

tive ends in உறுபு,* or by contraction, உப; the Dative in ஓ; the Accusative in ஐ; the Vocative generally in ஏ; the Local Ablative in இல் or இடத்திலு; the Causal Ablative in ஆல், and the Social Ablative in ஆடு; to each of which Ablative signs the letter ஏ may be added, as in இலே, இடத்திலே, ஆலே, and ஆடே.

39. In the *Shen† Tamul*, or elegant dialect, the terminations are, in the genitive, உது/ or உது, before a noun in the singular, and உ before a noun in the plural number;‡ in the causal ablative, ஆல் or ஆண்; in the social ablative, ஆடு or ஆடு, and in the local ablative, இல் or இண், (answering to the Latin *in* and *ex*) and கண், (answering to the Latin *in* and *apud*) together with இடம், “place,” and its several synonyms.

40. There are various rules for the formation of the vocative in *Shen Tamul*, which need not be here enumerated; but it may be proper to notice the few following forms, as of common occurrence in *Kodun Tamul*. (1.) Nouns ending in ஐ, change that letter into உ or உப, in the vocative: as, தருகா, தருகாபு, from தருகா, “a

* உறுபு, signifies “possession.”

† செழு (*Shen*) is an adjective from செழுறு, “perfection.”

‡ These changes are analogous to, though not co-extensive with, the changes of the possessive postposition in Hindustani.

- younger sister." (2.) Nouns ending in இ change it into ஈ: as, தமட, the vocative of தமடி, "a younger brother." (3.) Nouns ending in அன், form their vocative either by simply cutting off the ண், as அய்ய, from அய்யன், "master;" or by changing the remaining அ into ஆ, as அய்யா; or by adding ஓ or ஓ to the substituted ஆ, as அய்யாபோ, அய்யாபோ (of which the last form is expressive of grief;) or, occasionally, by changing அ, after the elision of ண், into ஏ, as அண்ணே, from அண்ணன், "an elder brother." (4.) Nouns ending in ஓன் convert the ண் into ப in the vocative, as முத்தோய், from முத்தோன், "an ancient;" and nouns ending in ஆன், form their vocative by taking away ண், as பண்ணு, from பண்ணுன், "a washerman." (5.) Nouns ending in அஃ (including the plural terminations of nouns) or அஃ may, in addition to the ordinary mode, form their vocative by changing the அ into ஆ, as திருகாஃ, from திருகஃ, "the moon;" பாஷகாஃ, from பாஷகஃ, "sinners," and தூங்காஃ, from தூங்கஃ, "sleep."
41. Letters of increase, termed சாரியை, (*shāriyai*) are commonly used in the declension of Tamul nouns, before the signs of the several cases, the vocative excepted. இச்சாரியை, (*in shāriyai*) and, in *Shen Tamul*, அதிச்சாரியை (*adan-shāriyai*) are employed generally throughout the inflexions of a noun, and the ண் in each case is changed into

ஹ before the dative termination in ஓ, after the manner of a *vett-ttumeipporul* in ஓ before a *vallinam*; as ஹமலஹஓ, “to a hill;” சாத்தன்தஹஓ, “to the florist.” க் and உக்சாரியை, (*k* and *uk-shāriyai*) of which the former is always used after nouns ending in ஓ, ஈ, இ, ட or றீ, are inserted only before the termination of the dative case: as ஹமலகஓ, “to a hill;” புவகஓ, “to a flower.”

42. All Tamul nouns end either in the vowels ஹ, ஓ, ஈ, உ, ஊ, இ, ஓ, or in the eight consonants properly denominated Finals; and nouns are declined, generally, by adding the signs of the cases and inserting the letters of increase according to the rules of orthography delivered in the preceding Chapter. The only exceptions which occur, are in the instances of nouns ending in ட, and in ஓ or ஹ, with a *kutt-ttiyalugharam* or abbreviated *u*. The former of these changes ட into க், and the latter double the ட or ஹ before the signs of the several cases (except the vocative) and the letters of increase: as, ஹகத்தல் or ஹகத் தீரல், “in a face,” from ஹகம்; ஹஹல், “in a river,” from ஹஹ, and ஹஹரல், “in a house,” from ஹஹ.

43. There is a certain contracted form of the noun, used both in the vulgar and elegant dialects, which cannot properly be classed under any one of the regular cases, and which may be termed,

αὐτῷ, the *oblique*, or, from its indefinite nature, the *Aorist* case. This contracted form is styled, in *Shen Tamul*, பேற்றொழை, or “ellipsis of the signs of inflexion,” and it differs in different nouns according to the following rules. (1.) Nouns ending in ட, and in டு or டு, with the abbreviated u, form the oblique case by undergoing the changes noticed in the preceding paragraph, with or without the addition of the *shāriyei* இன்: as, அழகியவர்க்குமுதலாக, or அழகியவர்க்குமுதலாக, “a boy with a handsome face,” or “a handsome faced boy;” வீட்டுக்கதவு, or வீட்டிற்கதவு, “the door of a house,” or “the house-door,” &c. (2.) All other nouns have their oblique case either in the same form as the nominative, as பகல்பொழுதும், (the ஸ of பகல் being changed into டு, by the rule contained in Section 36) which is equivalent, both in form and signification, to our compound phrase, “mid-day repast;” or, by adding to the nominative the *shāriyei* இன், as பகல்பொழுதும். The several uses of the form here noticed will be best learned by practice.

44. Number in Tamul is twofold; viz. ஒருமை, “Singular,” and பன்மை, “Plural.” (1.) Nouns ending in long vowels form the plural by adding க்களா: as, கிடாக்களா, nominative plural of கிடா, “a buffalo,” &c. (2.) Nouns ending in இ, உ, ஓ, form the plural by adding களா: as,

- பெயர் கஃ, nom. pl. of பெயர், "a way," &c. Certain nouns of this class, however, which are descriptive of human beings, form the plural in மஃ, as well as in கஃ: as, சேடகஃ, or சேடகமஃ, nom. pl. of சேடக, "a merchant;" and many nouns ending in ஃ, form the plural irregularly in கஃ. (3.) Nouns ending in consonants generally form the plural in கஃ: as, கண் கஃ, nom. pl. of கண், "the eye," &c. Some few nouns ending in consonants have கஃ in the plural, and the plural terminations of masculine nouns ending in ஃ, will be considered hereafter in treating of derivative nouns. Nouns neuter, it may be observed, are often used in the singular number with a plural signification: as, பலகஃ, "many dishes," &c. It remains only to add, under this head, that the signs of the cases in the plural are the same throughout as in the singular number.
45. Gender, which in Tamul is termed துணை, is divided into உயர்துணை, "the sublime gender," and தாழ்வுதுணை, "the inferior gender." All reasonable beings belong to the former class; while the latter comprises the whole of the irrational creation, whether animate or inanimate. Again, உயர்துணை is subdivided into ஆண்பால், "masculine," and பெண்பால், "feminine," for the singular number (உயர்துணையோடு), and பலர்பால், "the common plural" (உயர்துணைப்பொருள்): and தாழ்வுதுணை is

subdivided into ஒன் டுன் பரஸ், “the neuter singular” (அஃ டுன் டுன் பரஸ்), and பல டுன் பரஸ், “the neuter plural,” (அஃ டுன் பரஸ்). The distinctions of gender are not denoted in primitive nouns by any distinct forms of termination; the signs of gender being limited, in Tamul, to pronouns, derivative nouns, and the third persons of the tenses of verbs. It may be remarked, however, in this place, that a verb is occasionally used in the neuter gender with a masculine noun in order to denote extreme respect; that the noun டுன் டுன், “a son,” is used both in the masculine and neuter genders, and that குழந்தை, “an infant,” is always neuter.

(II.) OF THE CONSTRUCTION OF NOUNS SUBSTANTIVE.

46. (1.) The nominative case is occasionally used in the place of the accusative: as, பணத்தையேன், for பணத்தையேன், “I gave money.”
 (2.) The nominative case is also frequently used, according to the rule contained in Section 43, in the sense of the oblique: as, மலையேன், “the top of a hill.”
47. (1.) The dative case is used elegantly for the genitive in Tamul, as it is in Latin: thus, பேண்ணைக்கு

கழஞ்ஞாணம், “mulieri pulchritudo, verecundia,” &c. The dative is also used, in Tamul, in construction with words signifying advantage, disadvantage and the like, in a manner analogous to the Latin: as, இடுதனக்குநல்லது, “hoc mihi jucundum est;” and, generally, the rules for the use of the dative case in Latin are applicable to the same case in Tamul. In the following instances, however, the idiom of the latter tongue will be found to differ from the former. (2.) The dative is employed elegantly in Tamul to form the comparative degree: as, உதுக்கிதுபேரது, “this is greater than that.” (3.) The dative is used in describing the distance of one place from another: as, இநதக்கிஹமத் துக்கும்பல்வாருக்கும்பத் துநாழிஹகவழியுண்டு, “it is a journey of ten Malabar hours from this village to Vellore,” (with both terms in the dative case), or இநதக்கிஹமத் துக்குபல்வார்பத் துநாழிஹகவழித் தாரம், “Vellore is distant a journey of ten Malabar hours from this village,” (with only one term in the dative case). *Motus ad locum* is also expressed by this case: as, ஷட்டுக்குபநதான், “he came home.” (4.) Nouns of time are generally placed in the dative case: as, நாஹக்குபா, “come to-morrow.” (5.) The dative is employed to denote the end or object of any action: as, என்னத் துக்குபநதாய், “for what purpose camest thou?”

48. Nouns directly governed by transitive verbs are placed in the accusative case; so that whenever two nouns may be directly affected by the action of any such verb, both nouns, conformably to a rule of partial operation both in the Greek and Latin tongues, will be placed in the accusative: as, என்னைச் சாஸ்திரங்களைப்படிப்பதென்று, * “he taught me the sciences.”
49. (1.) The ablative in இல் denotes locality: as, மரத்தில், “in,” or “upon a tree.” (2.) The ablative in இல் serves also to denote *motus a loco*: as, விலகினான் “he quitted the house.” And, in this sense, the addition of இருந்து, the gerund of இருக்கிறது, “to be,” or of நிற்கிறது, the gerund of நிற்கிறது, “to stand,” gives perspicuity to the sentence: as, விலகி இருந்து, which, rendered literally, is “having been in the house, he quitted it.” (3.) By a figurative extension of the latter sense, this ablative serves to form the degrees of comparison: as, in the comparative degree, அதிகப்பெரிது, “this is greater than that,” or, with the addition of the particle உம், “also,” “even,” அதிகம்பெரிது; and, in the superlative degree, (which is formed by adding the ablative sign, இல், coupled with உம், to a noun importing universality) எல்லாம்

* The character ஸ in சாஸ்திரம், is the consonant s of the Grandonic Alphabet.

லாத் தீவு ம்பேரி து, "this is the greatest of all." The superlative degree is also elegantly formed by the repetition of the noun; in which case the noun is placed, in the first instance, in the ablative plural: as, செல்வங் களும் செல்வம், "the bliss of blisses," or "the most perfect bliss."* (4.) இல் serves also to denote the ablative of time: as, முங்காலத்தில், "in former times." (5.) In *Shen Tamul* the ablative in இல் or இன் is likewise employed to express similitude: as in மின்னினே ஸ்ரியமின்பம், "pleasure is as evanescent as the lightning's flash;" to express the *terminus a quo*: as in இவ்வடத்தின்று மேற்கு, "Westward from this place; and to denote causality: as in அறத்திம்பேரியன், "a person distinguished by, or in consequence of virtue." (6.) By the word இடத்தில், which is the ablative of இடம், "a place," is expressed locality, *motus a loco*, and the force of the Latin preposition *apud*: as, கடலிடத்தின்று, "pearls are in the sea;" பட்டணத்திடத்தில் or பட்டணத்திடத்திலுந்து வருதேன், "I came from the town;" என்னிடத்திலில்லை, "apud me non est." It has been stated that, in *Shen Tamul*, the word

* This last mentioned form of the superlative degree, bears a close resemblance to that form of the Hebrew superlative, in which the noun appears first in the state of regimen and then in the genitive of position; as in שמים שמים, "the heaven of heavens," or "the highest heavens."

கண் is used, together with இடம் and its several synonyms, in the sense of the Latin *in* or *apud*; and it may be added in this place, that இடம், and all such of its synonyms as terminate in ம், are used in the elegant dialect, with the sign of the oblique case, த்து: as, எண்கண்ணில் உல or எண்ணிடத்தில் உல, “*apud me non est* ;” அறுத்திண்கண்ணின்பம் or அறுத்திணிடத்தின்பம், “*in virtute dulcedo*.”

50. The ablative in ஆல் denotes causality, whether efficient, material, instrumental, or final: as in the instances குயவனால், மண்ணால், சக்கரத்தால், பேரங்கலாலாயபாண, “*a pot made by a potter, with earth, by means of a wheel,*” and “*for boiling*.”
51. (1.) The ablative in ஒரு is the ablative of society: as in அவனோடுவந்தேன், “*I came with him*.”
- (2.) It is employed, in a metaphorical sense, to denote possession: as in ஆலத்தியோடமுந தான், “*he was with riches,*” or “*he was rich*.”
- (3.) It is also used synonymously with ஆல்: as, பனியோடுகுளிர் or பனியாட்குளிர். “*cold (occasioned) by dew*.”

(III.) OF NOUNS ADJECTIVE.

52. The term தொடர்மொடர், signifying “the conjunction of words,” is used to denote the union of nouns with other nouns, or with verbs; and when such union is formed by an abbreviation of case, tense, or any other incident—an abbreviation which is termed in Tamul தொகந், or “ellipsis”—the words so joined together are designated, as தொகந் தொடர்மொடர், or “words elliptically compounded.” Under this general description may be classed all the rules concerning the formation of the noun adjective, and its union with the substantive; since, strictly speaking, the Tamul adjective (termed உரிச்சொல், or “a word to be united,”) is formed in every instance by some species of ellipsis.

53. The following rules shew the formation of adjectives from nouns denoting some quality in the abstract, which *generally* terminate in றம். (1.) From nouns of quality terminating in றம், whose penult syllable ends in உ, adjectives are formed by the elision of ஐ; as from பசுறம், “greenness,” பசுந், “a green parrot:”—or by the elision of றம்; as from சிறுறம்,

“littleness,” சிறுபொருள், “a little thing:”—or by the elision of னு, and the conversion of உ into ஐ; as from புதுனு, “newness,” புதுமணம், “a new wedding;” to which form is frequently added the letter த; as in துரியபொருள், “a difficult thing:”—or by the elision of னு and elongation of the antepenult syllable, in which case the letter உ is dropped even before a word beginning with a consonant, provided the consonant immediately preceding உ belong to the class of finals; as from பெருனு, “greatness,” பெருநாள், “a great noise,” and பெருநலம், “a great good:”—or by the elision of உனு, the conversion of த in the first syllable into ஐ, and the change of the intermediate *vallinam* into ம்; as from பசுனு, “greenness,” (to which word this particular form is almost exclusively confined) னபசுநாள், “a green parrot:”—or if the consonant of the antepenult syllable be a *vallinam*, by the elision of உனு and the reduplication of the *vallinam*; as from நெடுனு, “length,” நெட்பெருந்த, “a long letter;” (which last mode is to be used only before a substantive commencing with a vowel). It should be observed, that some of the above modes, although apparently of *general* operation, are not applicable, indiscriminately, to all nouns seemingly analogous: use only will shew the *particular* forms of which each noun may be susceptible. (2.) To other nouns

of quality terminating in **ஹம்**, the following rules are applicable. If the penult syllable end in **ஐ**, **இ**, **ஈ**, or **ய**, adjectives are formed by changing **ஹம்** into **ய**; as from **உஹம்**, “property,” **உஹயபொருள்**, “a possessed thing;” **இஹம்**, “sweetness,” **இஹயசொல்**, “a sweet word;” **ஓஹம்**, “evil,” **ஓயபநை**, “deadly hatred;” **சேய்ஹம்**, “redness,” **சேய்யகுருதி**, “red blood.” If the penult syllable end in **அ**, adjectives may be formed by cutting off **ஐ** only, as from **இஹம்**, “youth,” **இஹம்பயிர்**, “young corn;” or by the elision of **ஹம்**, as in **இஹயயது**, “tender age;” or by the elision of **ஹம்**, and the conversion of **அ** into **ஐய**, as in **இஹயயயது**. Again, if the penult syllable end in any vowel other than **உ** or **அ**, adjectives may be formed by the mere elision of **ஹம்**, in which case a following *vallinam* will be doubled; as from **உஹம்**, “property,” **உஹய்யபொருள்**, “a possessed thing,” and from **உஹம்**, “attachment,” **உஹய்யசொல்**, “a joint word,” or “an adjective.” Lastly, if the penult syllable end in a consonant, adjectives are formed by the elision of **ஹம்**; as from **பெண்ஹம்**, “whiteness,” **பெண்ஈ**, “a white statue,” &c.

(3.) There are some nouns of quality terminating in **ம்**, which occasionally become adjectives, by converting the final **உ** of the oblique form **து** into **அ**; as from **திறம்**, “strength,” of which

the oblique form is கையக, கையகமாக, "a strong hand," and there are a few monosyllabic nouns of quality, which become adjectives by the addition of a *mellinam*, corresponding with the following consonant; as from கே, "the male of certain animals," கேருகன், "a bull calf." All other nouns of this description, are subject to the rules contained in the following Section.*

54. Nouns not coming within the scope of the preceding rules are employed occasionally as adjectives, in the manner following. (1.) *Vett-ttumeittogheis*, or nouns in the oblique case, whose formation was given in S. 43, are frequently employed as adjectives; as from கல், "a stone," கல்படி or கல்லன், "a stony road," &c.† (2.) Nouns ending in ம், may be made adjectives by the mere elision of that letter; as from மனம், "the mind," மன்பக, "mental hatred." (3.) Nouns ending in ஐ may be used as adjectives, either without undergoing any change, in which case they double a following *vallinam*, or with the

* The reader cannot fail to observe the general features of resemblance, both in formation and construction, between the Tamul and the English adjectives.

† The use of those *vett-ttumeittogheis* which retain the form of the nominative case when they are used as adjectives, bears a close affinity to the English idiom, in such phrases as "party-spirit," "Parliament-house," *cum multis aliis*.

addition of அ; as from நனை, “wetness,” நனைக்
கோம்பு or நனையகோம்பு, “a wet stick.”

55. In *Kodun Tamul*, the words ஆன and உஓதா, which are participles from ஆகிறது, “to become,” and the defective verb உண்டு, “it is,” are frequently employed as attributive adjuncts; as in சுத்தமான் or சுத்தஓதாமான், “a pure mind,” i. e. “a mind which is purity.”
56. From the examples already given it will be seen that, in the order of construction, adjectives invariably precede the substantives. It remains only to observe, that adjectives are not subject, in *Tamul*, to any changes to denote the incidents of gender, number or case.*

* The rules respecting the use of the word எல்லாம், which imports “totality,” are deserving of notice. In *Kodun Tamul*, if used adjectively, it drops the final letter like other nouns in டம்; if used substantively, எல்லாம் represents the neuter, and எல்லா the masculine and feminine genders, and the syllable உம் is added to the signs of the cases; as in the accusative case, எல்லாந் துடியும், *n.* எல்லாந் துடியும், *m.* and *f.* In *Shen Tamul*, when எல்லாம் occurs in அஃது, or the “inferior gender,” it drops the final டம், employs the *shāriyei*, அஃது, and subjoins உம் to the signs of its cases, or to its following noun, according as it may be used in the manner of a substantive or an adjective; as in the accusative case எல்லாந் துடியும், and, as an adjective with a substantive, எல்லாந் துடியும், “all the heads.” When it occurs in உயர்ந்தது, or the “sublime gender,” டம் is substituted as the *shāriyei*; as in எல்லாந் டம்

CHAPTER III.

OF PRONOUNS.

57. (1.) In *Kodun Tamul* the primitive or personal pronouns, corresponding with the three persons of the verb (denominated முன் டம், “three places”) are, நாண், “I;” நீய், or நீ, “thou,” and the reflective pronoun தான், “himself,” “herself,” “itself.” There is also another form of pronoun used with the third person of verbs, which will be considered in the subsequent Section. In the declension of the primitive pronouns, நாண் is changed, in the singular number, into என்; நீய் into உன், and தான் into தன், before the several signs of the cases enumerated

ஹமயம் and எல்லாநநதஹயம். In like manner the compound words எல்லாருடம், “all they,” and எல்லோருடம், “all ye,” employ, respectively, தம் and நம் (the inflected forms of the 3rd and 2nd personal pronouns) as their *shāriyeis*, and transfer உடம் to the end; as in எல்லாநீதம்ஹமயம், எல்லாநீதநதஹயம், and as in எல்லோநீநம்ஹமயம், எல்லோநீநநதஹயம்.

in Section 38 of the preceding Chapter. It is proper to add, however, that the termination **அது**, the use of which, with respect to nouns, is limited to the elegant dialect, is employed very generally, in *Kodun Tamul*, as the sign of the genitive singular of the three primitive pronouns; and that the *shāriyei* **அது** is used instead of **அது**, in the dative singular of these three pronouns. In the plural number, the primitive pronouns (with the exception of **நீ**, which, in the nominative plural, takes **ஓ** before **கூடு** and **நீ**, when used alone) convert the final **ஓ** into **ஓ**, and subjoin the affix **கூடு**, to which the signs of the cases are added, as in the declension of nouns. The plural affix **கூடு** is, in the elegant dialect, generally omitted; but, except in the instance of the first personal pronoun, this latter form of the plural is, in *Kodun Tamul*, employed only as a substitute, in polite and respectful modes of address, for the singular number. The first personal pronoun employs both forms of the plural in *Kodun Tamul* with a plural signification; but **நீநீ** differs in its application from **நீநீகூடு**, in that the latter always excludes the persons addressed, while **நீநீ** includes both speakers and hearers. (2.) In *Shen Tamul*, the forms of the primitive pronouns in the singular number are, for the first person, **நீ** **நீ** **ஓ**, **ஓ** **நீ** **ஓ** in the nominative case, and **ஓ** **ஓ** when inflected; for the second person, **நீ** in the nomi-

native case, and உன், நீன், நான் when inflected, and for the third person, இரன் in the nominative, and இன் when inflected. In the plural number the first personal pronoun converts ன் into ட in the nominative case, and its inflected forms are, என், நன்; the second personal pronoun adds நீ, னீ, or னீ in the nominative, and its inflected forms are, உன், நன், and the reflective pronoun merely converts the final ன் of the singular into ட. The *shāriyei* அன் is used in the dative case in both numbers. The above form of the plural is seldom employed, as in *Kodun Tamul*, as a substitute for the singular; the affix கன் is of rare occurrence, and there is not any difference of signification, as in *Kodun Tamul*, between நன் and நன் கன், the two plural forms of the first personal pronoun. It is observable, also, that the final *mellinams* of the inflected forms, which (except in the genitive and dative) are generally doubled, according to Section 16, before the *shāriyeis* and signs of the cases, may in *Shen Tamul* remain single; as in என் for என் னன், “me,” &c.

58. Derivative pronouns, which are used only in *Shen Tamul*, are formed by adding அன் in the masculine singular, அன் in the feminine singular, and அன் in the masculine and feminine plural, to the plural inflected forms of the primitive pronouns: thus from நன் and என் are derived நன், நன், நன், நன், நன், நன், and என், என், என், என், என், என்; from உன்

and நும் are derived உமன், உமன், உமர், and நுமன், நுமன், நுமர், and from தம் are derived தமன், தமன், தமர். The derivative pronouns may be declined through both numbers by adding simply the signs of the cases, without any letters of increase; as in நமன், நமன், நமன், &c. but they are seldom used except in the plural number, and they generally import consanguinity; as in நமனாமிஷயர், "persons dearer than *our own relations*;" கோன்மம், "relations of the king," &c.

59. (1.) The demonstrative pronouns are termed in Tamul, காட்டுச்சொல் (from காட்டுகிறது, "to demonstrate"), and the interrogative pronouns are termed வினாச்சொல் (from வினாவிடுகிறது, "to interrogate"). In *Kodun Tamul* the demonstrative pronouns are இவன், "this (man)," in a *proximate*, and அவன், "that (man)," in a *remote* sense: the interrogative pronoun is எவன், "who" or "what (man)?" These pronouns denote the changes of gender and number by corresponding changes of termination. The forms for the feminine singular are இவள், அவள், எவள்; for the masculine and feminine plural இவர்கள், அவர்கள், எவர்கள், (which forms are employed also, in a respectful sense, instead of the singular) and இவர்தம், அவர்தம், எவர்தம்; for the neuter singular இது, அது, எது, and for the neuter plural இதுகள், அது

கஃ, எது கஃ. The demonstrative and interrogative pronouns do not suffer, in the masculine and feminine genders, any change of form before the signs of inflexion ; but, in the singular number of the neuter gender, the final ூ is dropped before the letters of *shāriyei* and signs of the cases ; and, in addition to the *shāriyeis* இன் and ூக், which are used according to the rule contained in Section 41, the *shāriyei* த் is employed partially and the *shāriyei* ஁ன் generally in the inflexions ; as in the dative இதுக்கு or இதற்கு, “to this ;” in the accusative இதை or இதனை or இதனை, “this ;” in the causal ablative இதனால் or இதனால் “by this,” &c. The word ூர் is frequently used in *Kodun Tamul* as a substitute for the masculine and feminine forms, in both numbers, of the interrogative pronoun ; as in ூர், “who is he ?” ூர், “who is she ?” ூர், “who are they ?” ூருக்கு, “to whom ?” &c. (2.) In *Shen Tamul* there is, in addition to the *proximate* and *remote* forms of the demonstrative pronoun known to the ordinary dialect, an *intermediate* form of the demonstrative pronoun, commencing with the letter ூ, as in ூபன், “this (man),” in a sense intermediate between இபன், a man relatively near, and ஁பன், a man relatively remote. There is also in *Shen Tamul* an additional form of the interrogative pronoun, commencing with the syllable யர் ; as

in யாபன், “who?” The demonstrative and interrogative pronouns denote the changes of gender in the singular number by the same changes of termination as are employed in the ordinary dialect: but it is proper to state that, in *Shen Tamul*, the neuter singular of each of the pronouns இபன், அபன், உபன், எபன், may be formed either in the ordinary way, as in இத, அத, உத, எத, or with the character *āyadam*, as in இஃத, அஃத, உஃத, எஃத. The plural of the demonstrative and interrogative pronouns in *Shen Tamul* is formed, in the masculine and feminine genders, by the conversion of ன் into ர், as இபர், அபர், &c. and, in the neuter gender, by the conversion of து into றுப, as in இறுப, அறுப, &c. The neuter pronouns இத, அத, உத, எத, possess also, in the plural number, the contracted forms இப, அப, உப, எப; with regard to the use of which it is to be observed, that if the following word commence with a *vallinam*, வு is changed into ஃ; as in இஃசிறுப, “these (things) are small;” if with a letter of the *mellinam* class, வு is changed into the same letter; as in இந்நெடும்ப, “these (things) are long;” and if with an *ideiyinam*, no change takes place; as in இவ்வலும்ப, “these (things) are strong.” In the modes of inflexion the demonstrative and interrogative pronouns follow the rules of *Kodun Tamul*, except that in the neuter plural

the *shāriyei* அஹ is employed with or without the *shāriyei* இன்; as in the accusative case இவற்றை or இவற்றை, “these (things),” &c. The word யா may be used, by apocope, for யாது or யாறுவ; as, யாச்சொன்னாய், “what didst thou say?” யாக்கொடிய, “what (things) are harsh?” The masculine form of the pronoun எவன் serves occasionally to represent either number of the neuter gender: as, எவனது, “what is that?” எவனறுவ, “what are those things?” எவன்செய்யும், “what will it avail?” The word என் is also employed occasionally in the sense of “what;” as in என்னும், “what will there be?” It remains to be observed, that the word யாந் is employed in *Shen Tamul* synonymously with ஆந், which has been noticed in the first part of this Section.

60. (1.) The pronominal adjectives—or, the forms of the demonstrative and interrogative pronouns, when used adjectively—are, in *Kodun Tamul*, இநது, அநது, எனது, which have the effect of doubling a following *vallinam*; as in இதநச்சாது, “this tribe;” or இண்ண, அண்ண, எண்ண, which do not double the *vallinams*; as in அண்ணசொல்லு, “that word;” or the letters இ, அ, எ, (termed சுட்டுமொழி, “letters of indication and interrogation,”) which double the following letter if it be a consonant; as in இம்மாத்திரம், “so much,” (compounded of இ and மாத்திரம், a

general term for measure,) and interpose a double வ if the following letter be a vowel; as in எவ் ப஠வ், “how much?” compounded of எ and வ஠வ், “a measure.” (2.) Of the several forms of pronominal adjectives above mentioned, the demonstrative and interrogative letters இ, உ, எ, with the addition of ஁, as the representative of the intermediate pronoun and of ய஠ in an interrogative sense, are most generally used in *Shen Tamul*; but it is to be observed that ய஠ does not interpose a double வ, before a word beginning with a vowel: as, ய஠வ் ஈ, not ய஠வ் வ் ஈ, “what village?”

61. The Tamul language has not either relative or possessive pronouns. The modes of compensation for the want of the former will be seen in the following pages, and all the ends of the latter are answered by the incidental changes, either in form or signification, of the primitive and demonstrative pronouns. When pronouns, thus employed in a possessive signification, are used absolutely, they are placed in the genitive or possessive case: as, எ஠஠, “mine;” &c. but when combined with other words, the pronouns, if of the primitive class, are used in the oblique form;* as in எ஠஠வ், “my house,” &c.; and,

* The term *vett-tumeitloghei*, or “ellipsis of the signs of inflexion,” is applicable generally to pronouns, as to nouns, to denote what has been

if in the masculine or feminine gender of the demonstrative class, they are used generally in the form of the nominative case, with the signification of the oblique; as in அபைம்மகப்பன், (compounded of அபைன் and தகப்பன்) “his father;” அபைமாட்டி, (compounded of அபைன் and தாட்டி) “her mother,” &c. and, if in the neuter gender of the demonstrative class, they are placed in the oblique or aorist case, with the *shāriyeis* employed in pronominal inflexions: as, அதன் or அதின் கோம்பு, “its horn;” அதற்குளின் or அபைம்மத்தலை, “their heads,” &c.

62. The rules contained in the second division of the preceding Chapter, respecting the construction of nouns substantive, are applicable to the construction of pronouns. Pronominal adjectives are analogous, in form and construction, to nouns adjective; and the construction of such of the pronouns as may be used possessively has been noticed in the preceding Section. A few additional remarks only, and those of a partial nature, occur as proper to be subjoined. (1.) The oblique form of the primitive pronouns is used sometimes for the accusative case; as in எம்காண்பநதான்

termed in Section 43, the oblique or aorist case: and as the primitive pronouns suffer a complete change of form before the signs of the cases, they may be said, when an ellipsis takes place, to be in the *oblique form*, in contradistinction to *vett-ttumeipporuls*, which have the *form* of the *nominative* case with the *signification* of the *oblique*.

for என்னைக்காண்பதற்கான், "he came to see me." (2.) The word என்ன may be employed not only as a pronominal adjective, but absolutely also in the manner following: if placed before a verb it has the sense of "what?" as in என்ன சொன்னாய், "*what* saidst thou?" if placed after a verb it has the force of the Latin *an*; as in சொன்னாயென்ன, "*an* dixisti?" if placed after a neuter pronominal verbal (which will be described in the sequel) it expresses either "what?" or "why?" as in நிய்சொன்னதென்ன, "*what* saidst thou?" நிய்ப்பபடி சொன்னதென்ன, "*why* saidst thou so?" In *Shen Tamul* the word என்னை serves also to express either "what?" or "why?" as in என்னை யாகும், "*what* will there be?" என்னை யோடுபெறும், "if you ask why?" (3.) The word ஆர் is used commonly with pronominal verbals, which it generally follows in the order of construction; as with a masculine verbal செய்கிறவனார், "who does?" with a feminine verbal பேசுகிறவளார், "who speaks?" with the common plural of the same verbals பேசுகிறவர்க ளார், "who speak?" and with a neuter verbal (which, when united with ஆர், represents, according to the context, either the masculine or feminine gender) இதைச் செய்கிறதார், "who does this?" Sometimes, however, ஆர் precedes the verbals; as in ஆர்செய்கிறவன், &c.

When used with the tenses of a verb, it invariably precedes them; as in the singular (in which number it is used only with the third person masculine) **ஆர்பேசுகிறான்**, “who speaks?” and in the plural **ஆர்பேசுகிறார்கள்**, “who speak?” (4.) The demonstrative and interrogative letters may be joined, in *Shen Tamul*, not only with nouns substantive, (as in **அக்கரை**, “that bank of the river,” **எம்மாதிரும்**, “how much?” &c.) but with participles and with the conjugated form of derivative nouns, termed **வண்ணக்குறப்பு**, (*vineikkurippu*) which will be treated of in a subsequent chapter; as with a participle **இச்சொன்ன பேரால்**, “this said matter,” and with a *vineikkurippu* **நீயெவ்வூர்**, “of what country art thou?”

CHAPTER IV.

OF VERBS.

(I.) OF THE INDICATIVE MOOD.

63. A Tamul Verb, which is termed **வெண**, possesses only three original moods: viz. the Indicative, Imperative and Infinitive. The indicative mood has three tenses, termed **மூக்காலம்**, or “the three times:” viz. **நிகழ்காலம்**, “the current,” or “present time;” **இடந்தகாலம்**, “the past time,” and **எதிர்காலம்**, “the approaching,” or “future time.” Each tense has, in each number, three persons, termed **மூவடம்**, “the three places,” of which the first is named **தன்மடம்**, the second **மென்மடம்**, and the third **படமடம்**. With the exception of the third person neuter of the future tense, the forms of termination are the same for the same persons in each of the three tenses; and the third person of each tense, like the demonstrative and interrogative pronouns, denotes the changes of gender by corresponding changes of termination.

Forms of Termination.

64. (1.) In *Kodun Tamul* the general forms of termination are, in the singular number, என் for the first person, உப் for the second person, உன் for the third person masculine, உஓ for the third person feminine, and அத for the third person neuter; and, in the plural number, எம் for the first person, எந் for the second person, உந் for the third person masculine and feminine,* and, as in the singular, அத for the third person neuter. The third person neuter of the future tense has உம் for its form of termination in both numbers. (2.) In *Shen Tamul* the general forms of termination are, in the singular number என், என் for the first person, உப், இ, ஐ for the second person, உன், உன் for the third person masculine, உஓ, உஓ for the third person feminine, அத for the third person neuter; and, in the plural number, எம், எம், எம், உம், உம் for the first person, இந், எந் for the second person, உந், உந் for the third person masculine and feminine, and அத for the third person neuter. The future tense possesses, also, in the first person singular, the addi-

* The terminations of the second and third persons plural are employed also, in *Kodun Tamul*, without the affix ஓஓ, as substitutes, in polite and respectful forms of speech, for the same persons of the singular number. See Part I. of Section 57.

tional terminations அஃ, அஃ, following the characteristic sign of the tense, as also the terminations ஃ, ஃ, ஃ, ஃ, which are used without the intervention of any distinctive sign of the tense. The syllables ஃ, ஃ, ஃ, ஃ, coupled with the consonant ஃ, may be employed also as the terminations of the first person plural; and the third person masculine and feminine of the same number may, in like manner, dropping the signs of tense, occasionally terminate in ஃ, ஃ, ஃ, ஃ. The syllable ஃ in the third person of the future tense, serves to express, not only the neuter gender in both numbers, as in *Kodun Tamul*, but also the masculine and feminine singular. The syllable ஃ, when representing the neuter plural, is occasionally followed by ஃ; and, in the masculine and feminine genders, the same affix is sometimes added in each tense to the plural terminations of each of the three persons. Of the five terminations employed in *Sken Tamul* for the first person plural, ஃ, ஃ, ஃ, ஃ, include, and ஃ, ஃ, ஃ, ஃ, exclude the persons addressed. It remains to be mentioned, that the *Shāriyei* அஃ is generally used before such of the personal terminations as commence with a short vowel.

Of the Tenses.

The Tamul grammarians resolve most of the derivative forms of a verb into three parts; viz. படுத (*paghudi*), “the root”—(or the second person singular of the imperative mood)—விடுத (*vi-ghudi*), “the form of termination,” and இடைபந் தல் (*ideinilei*), “the intermediate augment,” which is generally employed as the formative of the different tenses.*

Present Tense.

65. (1.) In *Kodun Tamul* the *ideinilei* or characteristic sign of the present tense is கைட, or, with the க doubled, க்கைட; as in பண்ணுகேடென், “I make,” இருக்கேடென், “I am,” &c.; except in the third person neuter, of which the *ideinilei* is கு, or with the க doubled, க்கு, as in பண்ணுகு, “it makes,” இருக்கு, “it is.” In the third person neuter, the *ideinilei* கு is sometimes omitted; as in பண்ணுது, contracted, by the figure of syncope, from பண்ணுகுது. (2.) In *Shen Tamul* the *ideinilei* of the present tense is கைட, க்கைட, or, more ele-

* The root of a verb, or the second person singular of the imperative mood, is termed, in Tamul, பகரப்பதம், “an indivisible word;” but the term பகுபதம், “divisible word,” cannot be applied indiscriminately to each derivative form, as will be more particularly shewn in a subsequent part of this treatise.

gantly, கிண்ஹ, க்கிண்ஹ,* or, sometimes, ஁நிண்ஹ;† as in சேய்க்கிணேன், சேய்க்கிணேன், சேய்யாநிணேன், “I do,” நடக்கிணேன், நடக்கிணேன், நடப்பாநிணேன், “I walk,” &c. Whenever the *ideinilei* கிஹ, க்கிஹ is used in *Shen Tamul*, the third person neuter is formed according to the rules of the ordinary dialect.

Past Tense.

66. (1.) It appears from the preceding Section, that Tamul verbs are susceptible of a twofold classification, according as the formative of the present tense may be either with or without a reduplicate க்; and the formation of the past tense, both in *Kodun* and *Shen Tamul*, is regulated, in each class, by the final letter of the *paghudi* or root. (2.) If the *ideinilei* of the present tense be reduplicate, and the *paghudi* terminate in ப், ற் or ி, or in any

* Intransitive verbs in கிஹ or கிண்ஹ generally become transitive by the mere reduplication of the க்; as in டெய்க்கிணேன், “I feed,” or “supply with food,” from டெய்கிணேன், “I feed,” or “take food,” &c.

† The *ideinilei* ஁நிண்ஹ appears to be composed of the contracted form of negation and the past tense of நின்றுகொடு, “to stand;” so that the signification of சேய்யாநிணேன் would seem to be, literally, “I have remained (hitherto) without doing,” or, by a peculiar species of ellipsis, “I am (now) doing.”

vowel other than **அ**, the *ideinilei* of the past tense will be **த்து**; as in **மேய்த்தேன்**, “I fed,” or “supplied with food,” from **மேய்க்கிற**; **பார்த்தேன்**, “I saw,” from **பார்க்கிற**; **அவழ்த்தேன்**, “I untied,” from **அவழ்க்கிற**; **படித்தேன்**, “I read,” from **படிக்கிற**; **பெய்த்தேன்**, “I washed,” from **பெய்க்கிற**; **பொத்தேன்**, “I created,” from **பொத்திற**; **காத்தேன்**, “I preserved,” from **காக்கிற**, &c. In *Kodun Tamul*, verbs of this class whose *paghudi* ends in **இ** or **ஐ**, sometimes substitute **ஈ** inelegantly for **த்து**; as in **படிச்சேன்**, **பொத்தேன்**, for **படித்தேன்**, **பொத்தேன்**. The verb **இருக்கிறது**,* “to be,” forms its past tense irregularly in **நது**; as in **இருந்தேன்**, “I was.” (3.) If the present *ideinilei* be reduplicate and the *paghudi* terminate in **அ**, the *ideinilei* of the past tense will be **நது**; as in **மறந்தேன்**, “I forgot,” from **மறக்கிற**. (4.) If the *ideinilei* of the present tense be **கிற**, or **கின்ற**, with a single **க**, and the *paghudi* terminate in **உ**, then, except in cases where the *paghudi* may have **ச**, **ஸ**, **ழ** or **ஓ** of the *ideiyinam* class for its penultima, or may be a short dissyllable, with **க**, **ப** or **ய** of the *vallinams* for its penultima, the syllable **இன்** will be used

* **இருக்கிறது** is a neuter verbal from the present tense, this being the form in which each verb primarily occurs in the Lexicons of the *Kodun Tamul*.

as the *ideinilei* of the past tense; as in பேசு
 சொல், "I spoke," from பேசுகிறது, &c. The
 formation of என்னையென்ற, "I brought forth," from
 என்னுகிறது, and of போட்டு, "I threw,"
 from போடுகிறது, is in deviation from the above
 rule. It is deserving of remark that, in *Kodun
 Tamul*, several roots of this class whose penult-
 ima is க், drop the syllable டு before the formative
 of the present tense, and occur in that contracted
 shape in the Lexicons: as, ஆக்கிறது, contracted
 from ஆக்குகிறது, "to make;" பண்ணுகிறது,
 contracted from பண்ணுகுகிறது, "to wor-
 ship," &c.: but it is the final letter of the *paghudi*
 in its perfect, not in its contracted state, which
 determines the formation of the past tense. In
 the third person neuter of a verb of this class, the
 உ of உது sometimes suffers elision, after which
 the டு of the *past ideinilei* and the *vallinam* டு are
 changed—analogously to the rule contained in
 Section 33—each into டு; as in சொல்லாமல்,
 "it spoke," instead of சொல்லாண்டது: and,
 in *Kodun Tamul*, டு is frequently converted into
 க்; as in சொல்லக்க, &c.* (5.) Again,

* Intransitive verbs of this class, whose roots terminate in டு preceded
 by று, become transitive by the conversion of the antecedent று into
 க்; as in நீக்குகிறது, by contraction, நீக்கிறது, "to re-
 move," from நீக்குகுகிறது, by contraction, நீகுகிறது, "to
 be removed," &c.

when the *present ideinilei* is கி^ந, or கி^{ந்}^ந; and the *paghudi* terminates in உ, if such *paghudi* be a short dissyllable, with one of the *vallinams* க், ட் or ற் for its penultima, the past tense is formed by the mere reduplication of the *vallinam*; as in நக^{கே}கண், “I laughed,” from நக^{கி}கி^{ந்}கி^{ந்}; பட்டு^பபட்டு^பகண், “I suffered,” from பட்டு^பபட்டு^பகி^{ந்}; பெ^பபெ^பபெ^பகண், “I obtained,” from பெ^பபெ^பபெ^பகி^{ந்}, &c. But the verbs டி^{டு}கி^{டு}கி^{டு}த, “to increase,” and ப^{பு}கி^{பு}கி^{பு}த, “to enter,” may either double the க in the past tense, according to the above rule, as in டி^{டு}க^{டு}க^{டு}கண், ப^{பு}க^{பு}க^{பு}கண், or they may employ the *ideinilei* ந^{ந்}த, as in டி^{டு}க^{டு}ந^{ந்}தே^தகண், ப^{பு}க^{பு}ந^{ந்}தே^தகண். (6.) Where, lastly, a *paghudi* terminates in உ before the *ideinilei* கி^{ந்} or கி^{ந்}^{ந்}, and has ற், ல், ட் or ண் of the *ideiyinam* class for its penultima, the past tense is formed in the manner following. If the *ideiyinam* be ண், single, or ல், whether single or double, the *past ideinilei* will be த, the உ of the *paghudi* will disappear, the remaining ண் or ல் will be changed, respectively, into ண் or ண், and the *vallinam* த் will, in each case, suffer a corresponding change; as in ஆ^அண^அடே^அகண், “I governed,” from ஆ^அண^அகி^{ந்}கி^{ந்}; அ^அப^அண^அடே^அகண், “I was hot,” from அ^அப^அப^அண^அகி^{ந்}கி^{ந்}; செ^சண^சடே^சகண், “I went,” from செ^சண^சல^லகி^{ந்}கி^{ந்}, &c. In exception to the above rule, the verb அ^அரு^அண^அகி^{ந்}த, “to grant,” has டண், and the verb செ^சர^சல^லகி^{ந்}த, “to say,” has ந, by conversion ண், for the *past ideinilei*; as in அ^அரு^அண^அடே^அகண், and

கோண்டேன். But if the ஸ் be double, இன் is the formative of the past tense ; as in துண்டேன், “I pushed,” from துண்டுகிறது, &c.; with the exception of வுண்டுகிறது, “to open,” and கொண்டுகிறது, “to take,” of which the former has து as well as இன் in the past tense, as வுண்டேன், or வுண்டேனேன், and the latter has invariably the *past ideinilei* து; as in கொண்டேன். If the *ideiyinam* be ஈ, the *past ideinilei* will be நது, and the உ of the *paghudi* will disappear; as in வுண்டுகிறது, “I grew,” from வுண்டுகிறது, &c.; and in the instances of வருகிறது, “to come,” and தருகிறது, “to give,” the ஈ is dropped also; as in வருகிறது, தருகிறது. The verb போருகிறது, “to fight,” forms its past tense irregularly in து; as in போருகிறது; and a few verbs of this class form their past tense irregularly in இன்; as in வாரினைன், “I gathered up,” from வாருகிறது, &c. If the *ideiyinam* be ட், in some verbs the உ of the *paghudi* remains, and the *past ideinilei* is து; as in அருகிறது, “I wept,” from அருகிறது, &c. and in other verbs the உ of the *paghudi* disappears, and the *past ideinilei* is நது; as in வாழ்நுகிறது, “I was well,” from வாழுகிறது, &c.; but the verb வழுகிறது, “to fall,” both retains the உ of the *paghudi* and forms its past tense in நது; as in வழுநுகிறது, “I fell.” (7.) Where,

before the *ideinilei* கை or கை, the *paghudi* of a verb terminates in ண or ன, the *ideinilei* of the past tense will be து, of which the *vallinam* து must be changed after ண into ட, and after ன into டு; as in உண்ணேன், "I ate," from உண்கை; என்னேன், "I said," from என்கை, &c. In the past tense of காண்கை து, "to see," the vowel of the *paghudi* is shortened; as in கண்டேன், "I saw."* (8.) When, before the *ideinilei* கை or கை, the *paghudi* of a verb terminates in ஓ, ஈ, ஐ or ப, the past *ideinilei* will be ந்து; as in அறிந்தேன், "I knew," from அறிகை; அந்தேன் or அபந்தேன், "I gave," from அகை or அபகை; மறைந்தேன், "I disappeared," from மறைகை; மேய்ந்தேன், "I fed," or "took food," from மேய்கை, &c.; and, in *Kodun Tamul*, after a *paghudi* ending in ஓ or ஐ, து is sometimes substituted inelegantly for ந்து; as in அறித்தேன், மறைத்தேன், for அறிந்தேன், மறைந்தேன். The verbs னைகை து, "to revile;" பெய்கை து, "to rain;" செய்கை து, "to do," and நெய்கை து, "to weave," in deviation from the above rule, form the past tense in

* It may be stated as an appendix to the above rule, that when, by the conversion of ஓ into ட, கேட்கை து is used for கேட்கை து, "to hear," து, or by conversion, டு, is the *ideinilei* of the past tense; as in கேட்டேன், "I heard."

து; as in ஐயதேன், பேய்தேன், சேய்தேன், and நேய்தேன். (9.) In the few instances where the *ileimilei* கி ஹ or கி ன் ஹ follows a *paghudi* terminating in a long vowel, the form of the past tense varies. The verbs பேகி ஹது, “to burn,” and நோகி ஹது, “to ache,” become, in the past tense, பேநது and நோநது; with the substitution of the short for the long vowel; the verb சாகி ஹது, “to die,” becomes சேஹ in the past tense, with a change of the radical vowel, as well as of the quantity; and the verbs ஆகி ஹது, “to become,” and போகி ஹது, “to go,” become, in the past tense, ஆன and போன respectively: as in பேநதேன், நோநதேன், சேஹேன், ஆனேன் and போனேன். Of the two last mentioned verbs the original *paghudi*s are ஆய, ஆகு and போய, போகு, from which the past tense is formed regularly in ஓன்; as in ஆயனேன், ஆகினேன் and போயனேன், போகினேன்; but as the contracted forms of these roots are used generally in *Kodun Tamul* throughout the changes of each verb, it seemed proper to shew, under a distinct head, the manner in which they influence the formation of the past tense. The contracted verbs ஆகி ஹது and போகி ஹது form the third person neuter of the past tense vulgarly in ஈ or ஈது: as, ஆஈ or ஆஈது; போஈ or போஈது. (10.) In *Shen Tamul* some verbs whose roots terminate in ூ, occa-

sionally form the past tense in **ஈஇ** with an *elongated ஈ*.* The **உ** of the *paghudi* is, in such cases, invariably dropped, and if the last syllable of the *paghudi* be **வ** preceded by **உ**, all these letters disappear before the formative **ஈஇ**; as in **இருநேன்** for **இருநேன்**, “I was;” **கழுநேன்** for **கழுநேன்**, “I washed,” &c.

Future Tense.

67. (1.) Verbs which have **கக** or **கக** (with a reduplicate **க**) for the *ideinilei* of the present tense, form the future invariably in **ப**; as in **படிப்பேன்**, “I shall teach,” from **படிகக**, &c. (2.) Verbs which have *paghudi*s terminating in **ன்** or **ன்**, and **க** or **க** (with a single **க**) for the *ideinilei* of the present tense, form the future in **ப**; as in **காண்பேன்**, “I shall see,” from **காண்க**; **தீன்பேன்**, “I shall eat,” from **தீன்க**, &c. (3.) All other verbs having **க** or **க** for the *ideinilei* of the present tense, form the future in **வ**; as in **எழுதுவேன்**, “I shall write,” from **எழுதுக**, &c.: and if the *paghudi* terminate in **வ**, **வ** or **வ**, either with the *ideiyinam* reduplicate or with an antecedent long vowel; in the latter case the vowel **உ**, and, in the former, **உ** with its antecedent *ideiyinam* may be elegantly dropped; as

* See Note in Page 2.

from சொல்லுகிறது, “to speak,” சொல்பேன், or more elegantly சொல்வேன்; from கொள்ளுகிறது, “to take,” கொள்ளவேன், or more elegantly கொள்ளேன்; from வாழுகிறது, “to be well,” வாழ்பேன், or more elegantly, வாழ்வேன், &c. (4.) The third person neuter future of verbs which have க்கிற or க்கின்ற in the present tense, corresponds, except in the form of its *vighudi* or termination, with the third person neuter of the latter tense; as in இருக்கும், “it will be,” from இருக்கிற, &c. Other verbs form the third person neuter of the future tense by annexing the termination உம் to the root, according to the rules of orthography, except that roots ending in உ invariably drop it before உம்; as in அழும், “it will weep,” from அழுகிற, &c. and that, if a root end in a long vowel, the third person neuter future is formed by annexing to it டம் or டும்; as in நோடும் or நோடும், “it will ache,” from நோடுகிற, &c.

(II.) OF THE IMPERATIVE MOOD.

68. (1.) The ordinary imperative, which is termed in Tamul ஏபல், “command,” possesses only the second person; the other persons being supplied

either by the use of the infinitive mood, or by the adoption of an optative form of the verb, which will be described in the sequel. The second person singular corresponds, in its general form, with the entire *paghudi* or root, from which, in the indicative mood, the several tenses are derived. Such *paghudis*, however, as terminate in ஓ, ஓ or ஓ, either with the *ideiyinam* reduplicate or with an antecedent long vowel, may, in the latter case, elegantly drop the உ, and in the former, உ with its antecedent *ideiyinam*, in the second person singular of the imperative; as in கொஓ, the imperative of கொஓகிறது, “to take;” சொஓ, the imperative of சொஓகிறது, “to tell;” வாஓ, the imperative of வாஓகிறது, “to be well,” &c. On the other hand, in *Kodum Tamul*, *paghudis* terminating in ண, ண or ஓ generally annex உ for the second person singular of the imperative; as in உண்ணு, the imperative of உண்கிறது, “to eat;” என்னு, the imperative of எண்கிறது, “to say;” உவாடு, the imperative of உவாடுக்கிறது, “to untie,” &c. The verbs வருகிறது, “to come,” and தருகிறது, “to give,” form the second person singular of the imperative by dropping the last syllable of the *paghudi*, and lengthening the antecedent vowel; as in வா and தா. A polite or respectful imperative is formed in *Kodum Tamul* by annexing உம் to the *paghudi*; and the

ulterior addition of கோ஁, forms the plural number of the imperative. It is necessary only to qualify the last rule by stating, that the உ is dropped after the *paghudi* of போகி஁து, "to go;" as in போம், போங்கோ஁; and that the verbs வருகி஁து, "to come," and தருகி஁து, "to give," lengthen the first syllable of their respective *paghudi*s; as in வாரும், வாருங்கோ஁ and தாரும், தாருங்கோ஁. (2.) In *Shen Tamul* the terminations ஆய், ஁, and ஁மோ may be added to the *paghudi* of a verb in the singular, and the terminations ஁ர், ஁ர், மிண், மிணர் in the plural number of the imperative mood. Sometimes also the termination ஁ is employed in both numbers indifferently. Under the operation of these rules, the verbs வருகி஁து and தருகி஁து possess in *Shen Tamul*, in the singular number of the imperative, the forms வாருாய், தாருாய் or வரு஁, தரு஁. or வரு஁, தரு஁, and, in the plural number, the forms வாருர், தாருர் or வரு஁ர், தரு஁ர் or வம்மிண், தம்மிண் or வம்மிணர், தம்மிணர் or வரு஁, தரு஁.

69. The elegant dialect possesses, in addition to the ordinary imperative, a peculiar species of this mood, termed வியங்கோ஁, (*viyang-ghol*) which is used for all persons, numbers and genders, and appears generally to convey an optative sense, or at least, a polite tone of command. The

viyang-ghol is formed by adding to the *paghudi* the terminations க, இய,* இயர் or இ; and the termination ஓ, mentioned in the preceding Section, is also employed occasionally for the same purpose; as in நாண்சொல்லு க, “let me speak,” நீசொல்லு க, “speak thou,” தநறுதவாழிய, வாழியர் or வாழி, “be my father well,” தாயகாணிய, “let my mother see,” நாம்பவருக, வருஓ, “let us come,” நீர்வருக, “come ye,” நமர்வருக, “let our kinsmen come,” அதவருக, “let it come,” அறுவவழிநடுக, “let those things be customary,” &c.

(III.) OF THE INFINITIVE MOOD.

70. (1.) Verbs which have க்கிற or க்கின்ற for the *ideinilei* of the present tense, form the infinitive by adding க்க to the root; as in படிக்க, “to read,” from the root படி. The infinitive of other verbs is formed generally by affixing அ to the root, according to the rules of orthography; as in அ

* க and இய are, in fact, those forms of termination, employed in *Shen Tamul* for the infinitive mood, which appear to be most generally used with an optative or imperative signification, and which come to be considered, therefore, as some of the ordinary terminations of the *viyang-ghol*.

ஊடய, “to obtain,” from the root ஊட; உண்
 ண, “to eat,” from உண், காண், “to see,” from
 காண், &c. except that roots ending in உ, in-
 variably drop that letter before அ; as in அட, “to
 weep,” from the root அட, &c. The letter க, as a
 sign of the infinitive, is used only in *Kodun Tamul*
 after roots ending in long vowels; as in நோக,
 “to ache,” from the root நோ. (2.) In *Shen*
Tamul, க is frequently used as the termination of
 the infinitive, with verbs which have only a single
 க in the *ideinilei* of the present tense, as in
 காண்க, “to see,” &c.; and it is observable
 that, after this form of the infinitive, the initial
vallinams are not doubled. There are also other
 terminations for the infinitive mood peculiar to
 the elegant dialect; and the same verb may, in this
 dialect, possess different forms of the infinitive:
 as in நடக்க, நடப்ப, “to pass on;” துணிய,
 துணிக, துணிஞ, “to dare;” காண், காண்
 க, காணிய, “to see;” நோக, நோவு, நோ
 டு, “to ache;” நோக்க, நோக்கு, “to
 look,” &c.

(IV.) ஸ்ரேத்சம் (irechcham)

or,

“ THE TWO DEFECTS.”

Peyarechcham.

71. (I.) பெயரேத்சம், (*peyarechcham*) “defect of the noun,” which is compounded of பெயர், (*peyar*) “a noun,” and எத்சம், (*echcham*) “defect,” is a term employed by Tamul Grammarians to describe a participle, because this part of speech partakes of the nature and construction of a noun, without possessing any of the incidents of case, gender or number. (2.) There are, in Tamul, three participles, corresponding with the three tenses of a verb, present, past and future. The present and past participles are formed generally by adding டு to the signs of the tenses, and the future participle corresponds in form with the third person neuter of the future tense: as in படிக்கிற, படித்த, படிக்கும், from படிக்கிறேன், “to read,” &c. Those verbs, however, which have இன் for the *ideimilei* or sign of the past tense frequently drop the ன் in the past parti-

ciple; as in **ஆகிய*** for **ஆகின**, from **ஆகுகிறது**, “to become,” &c.: and, on the other hand, a paragogic **ன** is sometimes added, elegantly, to the past participles of other verbs; as in **பெருந்தன** for **பெருந்**, from **பெருகிறது**, “to come,” &c. (3.) The root of the verb is used in *Shen Tamul*, as an indefinite participle, under the term **வெண்து** **கொடுக**, (*vineittoghei*) “contraction of the verb,” which denotes that such root is used elliptically for each of the three tenses, according to the exigence of the context. Thus **கொல்லாண** may be rendered “an elephant which has killed,” “which kills,” or “which will kill.”

Vineiyechcham.

72. (1.) **வெண்து** **பெச்சம்**, (*vineiyechcham*) “defect of the verb,” is a term used by Tamul Grammarians to denote such verbal inflexions as have the government of a verb without possessing the incidents of number and person. (2.) In *Kodun Tamul* the term *vineiyechcham* is applied exclusively to a portion of the verb which is formed from the past tense, and which is analogous, in its use, to the Latin gerund in *do*. Verbs having **இடு** for the *ideinilei* of the past tense form the past *vineiyechcham* by dropping **ன** together with the

* **ஆய** is found to occur in *Shen Tamul* as the contracted form of **ஆகிய** or **ஆயிய**.

vighudi; as in பண்ணீ, the *vineiyechcham* in இ, from பண்ணீசேன், "I made," &c.* and all other verbs form the past *vineiyechcham* by dropping the *vighudi*; as in பந்த, the *vineiyechcham* in உ, from பந்தேன், "I came," &c.

73. (1.) In *Shen Tamul* those inflexions of the verb which are comprised under the term வண்ண யெச்சம், are arranged under the three heads of இறந்த காலத் துவண்ண யெச்சம், (*irrandakālattu-vineiyechcham*) "the *vineiyechcham* of the past," நிகழ்காலத் துவண்ண யெச்சம், (*ni-gharkālattu-vineiyechcham*) "the *vineiyechcham* of the present," and எதிர்காலத் துவண்ண யெச்சம், (*edirkālattu-vineiyechcham*) "the *vineiyechcham* of the future." (2.) The *vineiyechcham* of the past, which resembles, in its use, the Latin gerund in *do*, has, in addition to the forms prescribed for the *vineiyechcham* of the ordinary dialect, the terminations என், னர், டு, ஆ; of which the first, என், may be added paragogically to the *vineiyechcham* in உ, as in பந்தேன், for பந்த, and the three others னர், டு, ஆ, may be subjoined to the *paghudi*, as in சேய்டு, சேய்டு, சேய்டா, for சேயது, &c. Sometimes, also, the verbal in அல் (to be described in

*Vineiyech-
cham of
the Past.*

* ஆய், பேராய், contracted for ஆய், பேராய், the *vineiyechchams* of ஆய் சேன், "I became," and பேராய் சேன், "I went," are of common occurrence in *Kodun Tamul*.

the sequel) is used with the affix உம் for the *vineiyecham* of the past; as in செய்தும், for செய்து, &c. (3.) The *vineiyechcham* of the present *Vineiyechcham of the Present* bears a resemblance to the ablative case absolute in Latin, and its general form in each verb is the ordinary termination of the infinitive mood. (4.) The most usual form of the *vineiyechcham* of the future—*Vineiyechcham of the Future* which, in its general construction, resembles the infinitive in English—is, like that of the present *vineiyechcham*, the simple infinitive of a verb; but it is distinguished from the latter by a difference of regimen, as will be shewn under the head of construction. The *vineiyechcham* of the future may be formed, also, by the conjunctive affixes which will be described in the sequel, or by adding to the *paghudi* the terminations இய, இயர், வரன், பரன், பரக்கு: as in the conjunctive forms செய்தரல், செய்யல், செய்யன், and as in காணிய, காணியர், தருவரன், காண்பரன், காண்பரக்கு.

(V.) OF CAUSAL VERBS.

74. A causal verb is termed by the Tamul Grammarians *ஏபல்வெண்*, (*ēlvalvinei*) “a verb of command;” and all verbs, whether transitive or intransitive, may take a causal form according to the following simple rules. Verbs which have *பு* for the sign of the future, take *புக்கிற*, *புக்கிற*, and verbs having *வ* in the future tense, take *வக்கிற* for the sign of the causality; as in *காண்டுக்கிறேன்*, “I cause to see,” or “I shew,” from *காண்பேன்*; *அடிப்புக்கிறேன்*, “I cause to strike,” from *அடிப்பேன்*; *செய்வக்கிறேன்*, “I cause to do,” from *செய்யவேன்*, &c. It is observable, however, with regard to verbs which have *வ* for the sign of the future, that if the *paghudi* end in *உ* and be not a short dissyllable, the letter *கு* will be prefixed to the causal sign; as in *பண்ணுவக்கிறேன்*, “I cause to make,” from *பண்ணுவேன்*, &c.

(VI.) OF THE NEGATIVE VERB.

75. (1.) The Tamul language possesses a form of verb, termed எதிரொழிப்புதல், (*edirmarreippadam*) “the word of negation,” which conveys, without the aid of particles, a negative signification. The addition, to the *paghudi*, of உ, as the *ideinlei* or intermediate sign, and டு, as the *vighudi*, in the *third person neuter*, and of the regular forms of termination without an intermediate sign, in the *remaining persons* of a verb, forms the indicative of the negative.* This addition is made according to the rules of orthography; except that a final உ is invariably dropped, as in உடேன், “I will not weep;”—that the consonant க intervenes after a final long vowel, as in டோகேன், “I will not go;”—and that the verbs தருகிறது, “to give,” and வருகிறது, “to come,” lengthen the *paghudi*, as in தாடுதன், வாடுதன், &c. The tense thus formed, though it has generally a future signification, may, from its power of occasionally denoting past time, be properly denominated, aorist. From the third person neuter are derived, respectively, the second person singular of the imperative by the addition of எ, as in செபு

* This formation of a *negative* verb, by the mere *removal* (except in the third person neuter and its derivatives) of the several characteristic augments of the *affirmative*, is one of the striking peculiarities of the Tamul language.

யாதே;—the *vineiyechcham*, either without any change, as in சேய்யாது, or by the addition of ஓ, as in சேய்யாதே, or by the conversion of து into மல், as in சேய்யாமல், or, sometimes, by the elision of து, as in சேய்யா;—and the *peyrechcham* or participle, either by the addition of அ or the elision of து: as in சேய்யாது, சேய்யா. The infinitive is supplied by the union of the *vineiyechcham* with the infinitive either of the substantive verb இருக்கிறது, “to be,” or of the verb போகிறது, “to go,” as in சேய்யாதிருக்க or சேய்யாமல்போக, “not to go;” and the *vineiyechham* may be used, in like manner, with the several other inflexions of the above verbs. (2.) In *Shen Tamul* the third person neuter sometimes suffers apocope, and the abbreviated form, as சேய்யா, is then employed in both numbers: otherwise து is changed, in the plural number, into அ, and the *shariyei* அன் is inserted; as in சேய்யாபன். The negative imperative in *Shen Tamul* has, in the second person singular, the terminations ஓல், அல், அன்மோ, அற்க, without the *ideinilei* or intermediate sign; as in சேய்யேல், சேய்யல், சேய்யன்மோ, சேய்யற்க; and, in the second person plural, the termination றன் with, and the terminations அன்மன், அல்பீ without the intermediate sign; as in சேய்யாறன், சேய்யன்மன், சேய்யல்பீ. The form அற்க abovementioned, is used also as the ter-

mination of the *viyanghol* or polite imperative ; as in நாண்செய்யற்கு, நீய்செய்யற்கு, உதுசெய்யற்கு, &c. It remains only to be mentioned, that in *Shen Tamul*, the negative *vineiyechcham* sometimes terminates in ஓல: as செய் யாஓல, &c.

(VII.) OF THE PASSIVE VOICE.

76. The Passive Voice is formed generally by adding to the infinitive of a transitive verb the several inflexions of படுகிறது, “to suffer;” as in அறியப் படுகிறேன், “I am known,” &c. Sometimes also the inflexions of பெறுகிறது, “to obtain,” are used with infinitives in a passive sense ; as in அறியப் பெற்ற காரியம், “a known matter,” &c. and occasionally the verb உண்கிறது, “to eat,” is coupled with verbals or verbal themes in the sense of “to suffer,” as with the root அறைய, “crucify,” அறையுண்பான், “he was crucified,” &c.*

* This use of the verb “to eat,” although rare and somewhat anomalous in Tamul, is common in the languages of the East, אכלתי לחם, “eating the bread of carefulness,” are the words of the Royal Psalmist; and it is worthy of notice, that another form of the word אכל, is generally coupled both in Persian and Hindustani with the verb “to eat,” in the sense of “to suffer;” as in Persian, عذاب خوردن, and in Hindustani, عذاب کھانا, “to suffer grief” or “torment.”

(VIII.) OF DEFECTIVE VERBS.

ஒ, denoting *Conformity*.

77. The verb from this root, wants only the present tense and the imperative mood. ஒக்கும், “it is equal,” the third person neuter of the future tense, in the sense of the present; ஒக்க the infinitive mood used adverbially in the sense of “together,” and ஒத்து the *vineiyechcham*, coupled with the verb கோர்தலாகிறது, in the sense of “to consent,” are the inflexions of this verb which are of most general occurrence.

வேண்டு, denoting *Necessity*.

78. The defective verb from this root, வேண்டு, has the third person past வேண்டினது, வேண்டியது; the third person neuter future வேண்டும, or, as it is commonly written in *Kodun Tamul*, வேணும்; the *vineiyechcham* வேண்டி; the past participle வேண்டி, வேண்டிய; the future participle, corresponding with the third person neuter future; the third person neuter of the negative verb வேண்டாது, or, in the colloquial idiom of *Kodun Tamul*, வேண்டாம்; the negative *vineiyechcham* வேண்டாது.

வேண்டாமல், and the negative participle வேண்டாத. When the theme வேண்டு signifies “pray,” the verb is regularly conjugated.

மாட்டு, denoting *Ability*.

79. The verb from the root, மாட்டு, has only the future tense of the affirmative; but the negative verb, except that it wants the imperative mood, is regularly conjugated.

இல் and உல், denoting *Negation*.

80. The roots இல் and உல், of which the former denotes *general* and the latter *particular* negation,* give origin in *Shen Tamul* to the several inflexions of the negative verb, with the exception of the imperative mood; but it is observable that they form the third person singular in இன் று, உன் று, and the *vinciyechcham* irregularly in இன் று, உன் று, as well as regularly in இல்லாமல், உல்லாமல். The forms இல் று, உல் று—which are common to both dialects of the language—and இல், உல்—which are restricted to the *elegant dialect*—are used

* The root இல் corresponds with the Arabic particle لا, both when denoting نفى الكنى, or, “universality of negation,” and in its character of the common responsive negative; and the use of உல் is analogous to that of the Arabic particle لا, which denotes individual or particular negation.

sometimes impersonally, and sometimes as particles of negation in composition with the several forms of affirmative verbs. The above words இல்லை, அல்ல form, with the *vineiyechchams* and participles, the only inflexions of common occurrence in the *ordinary dialect*.

உ஁, denoting *Existence*, or, *General Affirmation*.

81. The forms derived from the root உ஁, which denotes existence or general affirmation, are extremely anomalous. உ஁ represents both the third person neuter and the *vineiyechcham*, in which latter capacity it forms, with the intransitive verb உ஁, the compound word உ஁, “to be, to exist,” and sometimes “to become,” and, with the transitive verb உ஁, the compound உ஁, “to make, to create.” உ஁ is the form of the participle, used generally in an aorist or indefinite sense; and the elegant dialect possesses the form உ஁ for the third person neuter plural.

பு, denoting *Sufficiency*.

82. The root பு, gives origin only to the third person neuter future பு, which, in the sense of the present tense, signifies “it is enough;” to the third person neuter of the negative form பு; to the negative *vineiyechcham* பு, and to the negative

participle பேராதாது. Sometimes, also, in *Kodun Tamul*, ஃ is substituted for து; as in பேராதும், பேராதாது, &c.

கட, denoting *Debt, Obligation*.

83. The only inflexions derived from this root are those of the future tense: as, கடவேன், "I shall owe," &c. together with கடவது, a neuter verbal formed from the future, and denoting *the duty* of doing any thing, of which the use will be shewn in the following division of this Chapter.

கூடு, denoting *Fitness*,

84. The verb from the root கூடு wants the inflexions of the present tense, as also the imperative mood; and the *vineiyechcham* கூடுகூடு, is not used in *Kodun Tamul*.

கூடு, denoting *Possibility*.

85. The root கூடு, when it denotes possibility, gives origin only to கூடும், the third person neuter future, with either a present or a future signification; to கூட்டினது, the third person neuter past; to the forms of the infinitive, *vineiyechcham* and participles, and to கூடாது, the third person neuter of the negative verb, together with the negative *vineiyechcham* and participle. When the root கூடு denotes *junction, agreement*, the verb is regularly conjugated.

பேரஸ், denoting *Resemblance*.

86. This root gives origin in *Shen Tamul* to a regular verb; but the only forms known to the ordinary dialect are பேரஸ், the infinitive mood; பேரவும், the third person neuter or participle of the future, possessing in each case also a present signification; and பேரஸ், or with ஓ, the emphatic particle, பேரோஸ், the form of the indefinite participle.
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(IX.) OF THE CONSTRUCTION OF VERBS.

Ellipsis of the Substantive Verb.

87. Brevity may be said to constitute, in an eminent degree, particularly in the elegant dialect, the character of the Tamul language. Several instances of abbreviation have been occasionally noticed in former parts of this treatise, and a like conciseness of idiom is observable in the frequent ellipsis of the substantive verb. Thus அவனார், "who (is) he?" is used instead of அவனாராகக் கிடான்; இதுபாவம், "this (is) sin," is used elegantly for இதுபாவமாகும்; and, generally, this ellipsis will be found to take place, unless the substantive verb be used absolutely to denote existence.

Occasional Uses of the Future Tense.

88. (1.) The future tense is occasionally employed in Tamul in the manner of the imperfect, or in a frequentative past sense. Thus, in describing the character of a person deceased, the phrase தான் பாவமேயன்றி ஹவான் may be rendered, "he *used to acknowledge* himself to be a sinner."
- (2.) In verbs of the defective class, it will be found, that the third person neuter of this tense is generally used in the sense of the present; as in வேண்டும், "it *is* necessary," &c. (3.) It has been shewn, in the first division of this Chapter, that the termination உம் serves, in the elegant dialect, for each gender of the third person singular; and with this form the time is in each case, generally indefinite: as in அவனாண்ணும், அவளாண்ணும், அஃ தாண்ணும், which may be severally rendered "he," or "she," or "it, *eats, did eat,*" or "*will eat,*" according to the scope of the context. (4.) The future of the substantive verb is frequently employed in a potential sense: as in அங்கேயிருப்பான், "he *may be* there;" இங்கேயிருநதுபத்தாடிக் கைவழியுக்கும், "it *may be* ten miles hence;" இப்போதாறுமாதமாகுக்கும், "it *may be* six months since," &c.*

* The future of the substantive verb in Hindustani is often used with a like signification: as, (in answer to an enquiry respecting an individual,) گھر میں ہوگا, "he *may be* in the house," &c. So also in Italian; *sara a casa*, "he *may be* at home," &c.

*Use of the Substantive Verb in the formation of
Auxiliary Tenses.*

89. (1.) The present tense of the substantive verb இருக்கிறது, “to be,” added to the *vineiyechcham* of a verb, forms what may be termed a proximate past tense; as in இதைச் செய்திருக்கிறான், “he *has* done this.”* (2.) When the past tense of இருக்கிறது is added to the *vineiyechcham* of a verb, then, if it appear from the context that the time of the action was not perfectly passed at the time of some other action to which the verb refers, the signification will be that of the preterimperfect tense; as in நீய்வரும்போது நான் அதைச் செய்திருந்தேன், “at the time that you came I *was* doing this:” but if it appear that the time of the action was antecedent to that of some other action referred to in the sentence, the signification will be that of the remote past or preterpluperfect tense; as in நீய்வருமுன்னே நான் அதைச் செய்திருந்தேன், “before you came, I *had* done this.” (3.) The future tense of இருக்கிறது joined to the *vineiyecchham* of any verb, conveys the signification of the future past; as in இதைச் செய்திருப்பேன், “I *shall* have done this.”

* The proximate past tense denotes *past time* with regard to the *state* or *action* of the verb, while it *necessarily* implies the *present existence* of the *subject* or *agent*.

Method of Forming an Optative Mood.

90. (1.) ஆக the infinitive of ஆகிறது, “to become,” and கடவது, the neuter verbal from the defective root கட, denoting *obligation—duty*, are joined, either separately or together, to certain parts of verbs with an optative signification. (2.) After the future tense, or the neuter verbal from the future, ஆக is employed, with or without கடவது, and after the infinitive mood, கடவது is employed, with or without ஆக, to form the present, imperfect and future tenses of the optative mood. Thus செய்வேனாக or செய்வேனாகக் கடவது; செய்வதாக or செய்வதாகக் கடவது, and செய்யக்கடவது or செய்யக் கடவதாக, may be severally rendered, “O that I *might (now) do*,” or “*might have been doing*,” or “*may (hereafter) do*,” according to the scope of the context. The future tense is, in this case, regularly inflected, to agree with the gender, number and person of the governing noun; but the second and third forms are employed, without any change, for each gender, number and person. (3.) After the *vineiyechcham* of any given verb combined with the infinitive of the substantive verb, கடவது is employed, with or without ஆக, and after the neuter verbal from the past, ஆக is employed, with or without கடவது, for each gender, number and person of the optative past; as in அரு

கேபேய்திருக்கக்கடவது or அங்கேபேய்த
ததாக்கக்கடவது, "O that it *might have rained*
there!" (4.) After the *vineiyechcham* of any given
verb, combined with the neuter verbal from
the past of the substantive verb, கடவது is em-
ployed, with or without ஆக, for each gender,
number and person of the optative preterplu-
perfect; as in நாயுடனாகக்கேட்கும்பொது
நானாகக்கேட்குநததாக்கக்கடவது,
"would that I *had heard* this at the time that
thou didst hear it!"

*Method of forming a Conjunctive Mood.**

91. (1.) Condition or hypothesis is denoted generally
in Tamul either by the inseparable particle ஆல்,
the ordinary form in the common dialect, or by
the inseparable particles இல் and இன், which are
more peculiarly appropriated to the elegant dia-
lect. ஆல் is affixed to the *ideinilei* of the past
tense; as in அவன்பநதால், "if he come;"
and இல், இன் are substituted for the termination
of the infinitive mood; as in நான்பார்க்கில்,
"if I see," நாம்வரின், "if we come," &c.
Also, in *Kodun Tamul*, the words ஆனல் and

* The term *conjunctive* is strictly applicable to that state of the verb,
which, as noticed in the text, is produced by the coalescence of conjunctive
particles with certain parts of verbs, so as to form what may be termed
their conjunctive terminations.

ஆகல், the conjunctive forms of the verb ஆக
 ஆகுதல், "to become," are used in a conditional or
 hypothetical sense with the several tenses, both
 primitive and auxiliary, of the indicative mood; as
 in செய்யாதுகல், "if he will do," &c.: and,
 in *Shen Tamul*, the inseparable particles ஆல் and
 எல் are occasionally employed in like manner
 with the tenses of the indicative mood, or with the
 neuter verbals; as in நாண்சொல்லு கின்
 றேனல், சொல்லுகின்றேனல், சொல்
 லுகின்றதால் or சொல்லுகின்றதேல்,
 "if I say," &c. The inseparable particle உம்
 united with any of the particles above mentioned,
 conveys the disjunctive signification "although;"
 as in அவன்வந்தாலும், "although he come;"
 நீய்சொல்லீயும், "although thou say;"
 நாண்செய்யுமும், "although I do," &c. (2.)
 The primitive forms of the conjunctive mood which
 are used indifferently, for each gender, number
 and person, denote different times according to
 the tenor of the context. Thus அப்படியிருந்
 தான்லுது, may denote "if it be so," or "if
 it were so," or "if it shall be so, well." The con-
 junctive forms of the substantive verb, united with
 the *vineiyechham* of any given verb, express the
 proximate and remote past tenses: as, with a
 particle of present time, இப்போதவற்றதச்
 செய்கிறதான்லுது, "if he have now
 done this, it is well;" and, with a particle of past

time, நான் முன்னே யனுதச்சேய்திருக்
கினல்லது, "if I *had done* this before, it would
have been well." Verbs occurring as consequents
in a conjunctive sentence, have the form of the
future tense; as in நாளைக்கு நான் வரு
தாலனுதச்சேய்ப்பாயோ, "if I come to-
morrow, *wilt thou do* this?" நியன்னுமக்கு
வரனுமினுதச்சேய்ப்பேன், "although thou
shouldst come to-day, I *would do* this;" நேற்
றுமக்கு நிய்கடதாசினுய்யேனக்கேடு
தினுனுத்கதாவுடனேயனுப்பியருப்
பேன், "if you had written me a letter yesterday,
I *would have sent* you an answer immediately," &c.

Use of the Peyarechchams.

92. (1.) The *peyarechchams* or participles supply the place of the relative pronoun, which, except in the interrogative form, does not exist in Tamil. Thus அவன்தந்தபணமிது, may be rendered, "this is the money *which* he gave." The past participle is occasionally employed in the sense of the present; as in வேண்டியகாரியமிது, "this a matter *which* is necessary," or "a necessary matter." The future participle is frequently used also, in *Kodun Tamil*, with the signification of the present; as in நய்சேய்யம்பேஊ, "the work *which* thou doest," &c.; and, in *Shen Tamil*, the form of the future participle sometimes denotes, in the manner of a *vincittoghei* or indefinite participle,

time present and past, as well as future. Thus அபர்ப்பேரருங்குடம் may signify, according to the sense of the context, “the field in which they *fight*,” “*fought*,” or “*will fight*.” (2.) The participles of the active verb when used impersonally, are liable to a passive construction; as in செய்துபெய்தது, “this is the business *which was done*,” &c. In this and similar instances the terms so used are in truth governed by a nominative understood, the insertion of which would obviate the apparently anomalous use of an active participle with a passive signification. Thus the above sentence may be supposed to be used, elliptically, for அவன் செய்துபெய்தது, “this is the business *which he has done*.”

Use of the Irrandakālattu-Vineiyechcham.

93. (1.) The *irrandakālattu-vineiyechcham*, (இரந்தகாலத்துவெயிச்சம்) or *vineiyechcham* of the past resembles, as has been before mentioned, in the manner of its construction, the Latin gerund in *do*. Like the Latin gerund, it is placed in regimen with another verb, under the government of a common agent; as in அவன்பாடியபாடினான், which may be rendered, “*is cantando saltavit*.” The verb with which the past *vineiyechcham* is thus placed in regimen will be the principal verb in the sentence, unless the *vineiyechcham* be used as the member of a compound, with

the participles or infinitives of the substantive and certain other verbs to be mentioned in the sequel.*

* The *irrandakūlattu-vineiyechcham* or *vineiyechcham* of the past is, from its general constructive resemblance to the Latin gerund in *do*, considered by Beschi as a gerund. It is obvious to remark, however, that, in its association with the substantive verb for the formation of auxiliary tenses, it resembles the participles, both present and past, in English, Persian and Hindustani; while it is observable that, in as far as it serves to connect the several members of a sentence, it is analogous to the compound perfect participle in English; the participle preterite in Persian, and the conjunctive past participle in Hindustani. Thus அப்பென்றத் தீயமொரு மாத நூத ஸகர்தேசாண்டு பநுஞ் சீராசனின் உண் டெண்ணைவந்ததுப் போபான் may be rendered in Persian, هر روز اناري آورده آيرا پيش يادشاه گذاشته راه خود مي گرفت and in Hindustani, وہ دن بدن انار کا پھل لاکر اسی راجا کی سامہنی رکھ چہوڑ کر اپنی راہ لیا کرتا تھا and in English, "every day having brought a pomegranate and placed it before the king, he used to go his way." Without going into any discussion as to the propriety with which the term participle can, in strictness of speech, be applied to any of the verbal forms as used in the above examples, it may be stated that, in Tamul, it is applicable only to those forms of the verb which, under the term *peyarechcham*, partake of the nature and construction of nouns adjective. At the same time it is apparent, that the past *vineiyechcham* of the Tamul bears a resemblance constructively only, and not naturally, to the Latin gerund in *do*, which is considered by Grammarians as a verbal noun substantive; and, moreover, that the past *vineiyechcham* performs offices distinct from those of the Latin gerund. It seems better, therefore, to designate this portion of the verb by the significant term which the Tamul Grammarians have employed to denote its nature and office. It may be here mentioned, that whenever, in this treatise, the term *vineiyechcham* occurs alone, it denotes, κατ' ἐξοχην, the *irrandakūlattu-vineiyechcham* or *vineiyechcham* of the past.

(2.) The several additional forms employed in *Shen Tamul* for the *vineiyechcham* of the past are, in like manner, governed invariably by the agent of the principal verb, with the exception of the terminations என் and அஹம், which are sometimes used, after the manner and with the signification of the present *vineiyechcham*, in construction with a separate agent. Thus என் occurs as a past *vineiyechcham* in நான்பநதேனவறநதேன், “*veniendo dixi*,” and as a present *vineiyechcham* in நான்பநதேன்போடஹன், “*me veniente, ille fugit*,” thus, also, அஹம் occurs as a *vineiyechcham* of the past in இஹதக்கேடஹம்போஹன், “*hoc audiendo discessit*,” and as a *vineiyechcham* of the present in நியபநதஹிஹதச்சேய்பேன், “*te veniente, hoc faciam*.” (3.) In *Shen Tamul* the words உன் and உழி, signifying “place,” are occasionally annexed to the past *vineiyechcham* in உ in the sense either of time or of causality: as, நியபநதுன், or நியபநதுழியஹதச்சேயல்பேன், “*when thou comest I will mention it*,” and அவன்சேய்துன், or அவன்சேய்துழியப்படியாய்ஹ, “*this was occasioned by his act*.” The particle அஹ, denoting “similarity,” is frequently added also in *Shen Tamul* to the ordinary forms of the past *vineiyechcham*: as பரபாயநதஹச்சேன்நதுபநதான், “*he approached in anger, like a tiger darting (on his prey)*.”

Use of the Nigharkālattu-vineiyechcham.

94. (1.) The *nigharkālattu-vineiyechcham*, (நிகழ்காலத் துவண்ணியேச்சம்) or *vineiyechcham* of the present, which is the infinitive used absolutely, and which corresponds, generally, with the ablative case absolute in Latin, is always placed under the government of an agent different from that of the principal verb in the sentence: as, நான்பாடி நியாடினாய், “*me cantante, saltasti.*” (2.) The *vineiyechcham* of the present, when used impersonally, may have the form of an active verb with a passive signification. Thus பணங்கேட்க வந்தேன், “*money being demanded, I gave it,*” may be used, elliptically, for அவன்பணங்கேட்கவந்தேன், “*upon his demanding money, I gave it.*”

Use of the Edirkālattu-vineiyechcham.

95. (1.) The *edirkālattu-vineiyechcham*, (எதிர்காலத் துவண்ணியேச்சம்) or *vineiyechcham* of the future, which, in most of its forms and in its general construction, is analogous to the infinitive in English, is usually governed by the agent of the principal verb in the sentence: as, நீய்பாடிவந்தாய், “*thou art come to sing;*” உண்ணக்காணியபெணக்காஹுசயண்டு, “*I have a desire to see thee;*” குதண்ணச்சோராலவண்ணவொளித்தேன், “*I called thee to*

say this," &c. (2.) The conjunctive affixes may be used for the future *vineiyechcham* either in regimen with the principal verb in the sentence, or under the government of a separate agent: as, நான்வரில், or நான்வரீண்பேண், "if I come, I will give it;" நீயுபேண்டில், or நீயுபேண்டீண்பான், "if thou ask, he will give it." Sometimes, also, the ordinary form of the infinitive and the terminations இய and இயர் will be found to occur, with the force of the Latin subjunctive *ut*, under the government of an agent distinct from that of the principal verb in the sentence: as, பெரண்கடர்க்குநதீய், "ut aurum spendorem acquirat, ardet in fornace ignis;" நீர்வாழிய or நீர்வாழியர்வழித்திக் கெண், "oro ut valeatis," &c. (3.) The conjunctive forms of the future *vineiyechcham* of active verbs are often used impersonally, like the active forms of the participles and the present *vineiyechcham*, with a passive signification. Thus, பணங்கேட்டீண்பான், "if money be demanded, he will give it," may be used elliptically for நீய்ப்பணங்கேட்டீண்பான், "if thou demand money, he will give it."

General Uses of the Infinitive Mood.

96. The use of the infinitive mood has been already partially illustrated, in as far as it is employed in the formation of the optative mood, and in modes

of construction analogous to the infinitive in English, and to the ablative case absolute and the subjunctive *ut* in Latin: the following general uses of this mood remain to be noticed. (1.) The infinitive is occasionally used, with the interrogative particle **ஓ**, in the place of the first person future: as, **அடக்கவே**, “shall I strike?” which may denote, according to the context, a simple *interrogation*, or a *threat*, or an *emphatic refusal to strike*. (2.) Certain forms of the infinitive, peculiar to the elegant dialect, have been mentioned in Section 69, as occasionally performing the office of a polite imperative: the ordinary form of the infinitive is frequently employed, also, in respectful modes of address, in the sense of the imperative. Thus, **தேவரேநதிருக்க**, or with the addition of the particle **உம்**, **தேவரேநதிருக்கவும்**, signifies “let your excellency arise.” (3.) The members of a sentence are often linked together in Tamul by a series of infinitives used elliptically, as in Latin, to the close of the period: as, **மேகநகனேநதுபடரமுனவாநமேநகுமிருநமின்னம் கன்தனநகிமின்னதகனீடத்துமேநக**, “*extensæ apparere nubes, undique obscurari cœlum, fulgura micare, mugire tonitrua.*” (4.) The Latin participle in *dus* is supplied by the Tamul infinitive, coupled with an inflexion of the defective verb from the root **தடு**, denoting *fitness*:

as, இதுசெய்யத்தகும், "*hoc faciendum est.*"

(5.) The repetition of the infinitive denotes frequentative causality: as, பேசப்பேசுபேருதப் பரனுடியும்பரும்,* "*any language may be acquired by frequent speaking;*" or frequency or continuance, without causality: as in உறுசக்கவ றுசக்கப் பேரனு, "*he went jolting and jogging along,*" &c. (6.) The infinitives of several verbs are often used adverbially: as, திரும்புபா, "*come again,*" &c. In the following Sections instances will be given of those infinitives which most commonly occur in an adverbial capacity, as also of certain infinitives which sometimes perform the office of conjunctions and postpositions.†

Special Uses of the Infinitive உக.

97. The infinitive உக from உக டுது, "*to become,*" was noticed in Section 90, as bearing a part in the formation of the optative mood: it is also liable to be employed, specially, in the following ways.
(1.) It may be used adverbially, with the common

* The letter உ, in பரனுஉ, is the *sha* of the Grandonic Alphabet.

† The term *postposition* is substituted in this treatise for *preposition*, because all words performing, in Tamul, the office of *prepositions* are placed invariably after the nouns or pronouns whose cases they govern.

or reflective pronoun, தான், to denote *spontaneousness*: as, தானாகவனதச்சேய்தான், “he did it *spontaneously*” or “of his own accord.” (2.) It may be employed as an adverb of quantity, in the sense of *altogether*. Thus ஆக serves to express the sum total (கொள்க) of any given number of items before enumerated in detail (வனக): as, ஆக முப்பத்து மூன்று, “*altogether* thirty-three,” &c. (3.) It may be joined to nouns as an adverb of quality, with the force of the English termination *ly*: as, கோபமாகவந்தான், “he came *angrily*,” &c. (4.) It may be employed, with இடம், “place,” as a postposition, having the force of the English word *instead*, and governing the antecedent noun in the nominative, aorist, or dative case: as, பணம், பணத்தின், பணத்தாகக் கொடுக்கிறாய் தந்தான், “he gave a horse *instead* of money.” Sometimes, also, ஆக is employed by itself, with the same signification, after a noun in the nominative case: as, பணமாகக் கொடுக்கிறாய் தந்தான். (5.) Lastly, it may be used after a noun in the dative case, in the sense of the Latin particle *ergo*: as, அவனக்காகவந்தேன், “*illius ergo veni*.”

Special Uses of the Infinitive கொள்ளு.

98. (1.) The infinitive கொள்ளு from the verb கொள்ளுகிறது, “to take,” when joined to the infinitive of another verb, has the force of the

subjunctive *cum* in Latin : as, இஹவயப்பபடி
மருக்கக்கோஸ்தாப்போகவேண்டும்,
“*cum isthæc ita sint, ire oportet.*” The same
form of construction has, occasionally, the exact
force of the ablative case absolute in Latin : as,
நிப்பரக்கோஸ்தாப்போவேன், “*te veni-*
ente, discedam.” (2.) The infinitive கோஸ்தா,
when coupled with the infinitive ஆக, may be
used with the pronominal verbals to express the
variations of tenses : as, நான்புகிறதாகக்
கோஸ்தா, “*cum veniam;*” நான்படுத்தா
கக்கோஸ்தா, “*cum venissem;*” நான்பு
வதாகக்கோஸ்தா, “*cum venerim,*” &c.

Special Uses of the Infinitive எண்ண or எண்.

99. (1.) The contracted infinitive எண் from எண்ஈ ஸ்த, “to say,” may be used, adverbially, with certain words which of themselves are void of signification: as, சீக்கேண், “vigorously;” பேர்டு பேண், “quickly,” &c.* (2.) The infinitive எண் ண or எண் is used occasionally, in *Shen Tamul*, for எண்ஸு, which will be described in the sequel:

* The words mentioned in the text, and others of the same description, may be considered as natural words or sounds, formed in imitation of the state or action which they are intended to denote. Of a like nature are the English words, "whack"—"bang"—"whiz"—"pop"—"hush"—"hum"—"buz"—"click-clack"—"bow-wow," &c. &c.

as, **பநதாணெண்ண** or **பநதாணெண்** **செரண்ணெண்**, "I said *that* he was come," &c.
 (3.) The infinitive **எண்ண** or **எண்** serves also, in *Shen Tamul*, to denote similitude: as, **மரமெண்** **பொசிந்தான்**, "he flourished like a tree," &c.

Special Uses of certain Infinitives.

- பாசிக்** 100. (1.) **பாசிக்** from **பாசிக்கிறது**, "to see."
க. This infinitive is used absolutely, with a noun in the accusative case, to denote comparison: as, **உமத்தனதப்பாசிக்கநன்னுமயல்லை**, "there is not any good to be compared with virtue;" or as it may be rendered, literally, according to a common English idiom, "*to look at* virtue, there is not any (other) good." (2.) **பேரல்** from **பேரலுகிறது**, "to be like." This infinitive is used, as a particle of similitude, with nouns in the accusative case, and with the conjunctive forms of verbs: as, **சூரியனப்பேரலவென்றான்**, "he shall shine forth *like* the sun;" **எண்ணநகத்தாம்பேரல்பேசுகிறேன்**, "speakest thou *as if* thou didst scoff at me?" &c. This infinitive may be employed also, in construction with the participles, sometimes as a particle of similitude, but generally, as an adverb of time, to denote suddenness in the performance of an action: as, **நான்சொல்லுமாப் பேரல்சொல்லு**, "say *as* I say;" **எண்ணக்கண்பாப்பேரல்சென்றதான்**, "*as*

soon as he saw me, he was wroth," &c. The last examples exhibit the insertion of the letter **உ**, which, before **பேரல்**, is always *substituted* for the finals of the present and past and *subjoined* to the final of the future participle.* (3.) **ஒழிய** from **ஒழிய**, **ஒழுகிறது**, "to fail," and **தவர** from **தவருதவர**, **கிறது**, "to relinquish." These two infinitives, of which the former is used with a nominative, and the latter, with a nominative or accusative case, indifferently, serve to represent the English preposition, "*beside*:" as, **இதோழிய** or **இதைத்தவர** or **இதுவந்தவரபகையில்தலை**, "there is not any method *beside* this." The infinitive **ஒழிய** is occasionally employed, also, with the conjunctive form of a verb, in the sense of the disjunctive conjunction, "*unless*:" as, **நீய் வந்தாலோழியவதைத்தேர்**, "I shall not give this *unless* you come," &c. (4.) **ஒக்க** **ஒக்க**, from the defective root **ஒ**, denoting *equality*; **ஒருப்ப** **ஒருப்ப** from the verb **ஒருப்படுகிறது**, "to **பட**, be united," and **ஒருமிக்க** from **ஒருமிக்கிறது**, **ஒருமிக்க**, "to be unanimous." These three infinitives have the force of the English adverb, "*together*:" as, **ஒக்க**, **ஒருப்ப** or **ஒருமிக்கவந்தார்களு**,

* The word **பேரல்**, which is the form of the root or *vineittoghei* with the emphatic particle **ஏ**, may be employed in the same manner as the infinitive **பேரல்**. In the elegant dialect, the root **பேரல்** is used generally as a particle of similitude.

ஓமக்கு
ஹமய.

“they came together.” (5.) ஓமக்குஹமய, compounded of ஓம from the intransitive verb ஓமுகிறது, “to increase,” and ஹமய from the intransitive verb ஹமுகிறது, “to diminish.” This compound word is used adverbially and answers to the English expression, “more or less:” as,

அம.

மூநூறுமூன்றும்கூஹமயயெட்டி ருக்கும், “there are three hundred cloths, more or less, in the house.” (6.) அம from அமுகிறது, “to be cut off.” This infinitive is used, sometimes in regimen with a noun in the nominative case, in the sense of the English preposition, “without,” and sometimes by itself with the signification of the English adverb “entirely:” as, சந்தேகம மப்போவான், “without doubt he will go;” அமக்கேபடுப்போனேன், “I am entirely lost,” &c. (7.) சூழ from சூழுகிறது, “to surround.” This infinitive is used, in the sense of the English word “around,” either as an adverb or as a postposition, governing the object in the accusative: as, சூழவேங்கேநியருநதாலும், “around” or “round about, wheresoever thou mayst have been;” என்னைச் சூழவாருங்கேரவ்,

சூழ.

கிட.

“come around me.” (8.) கிட from கிட்டுகிறது, “to approach.” This infinitive, which has the force of the English word “near,” may be used either adverbially or postpositively; and, when employed as a postposition, it may govern the object in the dative, the accusative or the oblique

case: as, கீட்பா, “come near;” எனக்கு, என்னை or என்கீட்பா, “come near me.”

(9.) விலக from விலகிறது, “to withdraw,” விலக.

is used adverbially to denote *distance*: as, விலக

கப்போ, “stand afar off,” &c. (10.) கடுக, கடுக,

கடுக from the intransitive verbs கடுகிறது, கடுக.

கடுகிறது, “to hasten.” These two infinitives

are frequently employed as adverbs of time, to

express *celerity*: as, கடுக or கடுகவந்தான்,

“he came in haste,” &c. (11.) வலிய from the வலிய.

intransitive verb வலிகிறது, “to be self-im-

pelled,” is used adverbially to denote *spontaneous-*

ness: as, அதுதவலியத் தந்தேன், “I have

given it of my own accord.”

Of the Negative Verb.

101. (1.) The tense of the indicative mood of the negative verb may be denominated aorist. It commonly denotes future time; but it is frequently employed, also, with a *frequentative past*, and in verbs of the defective class, with a *present* signification: as, மென்று நகு கேட்கின்றிய நகு கேட்கேன், “I have not been accustomed to steal, neither will I steal hereafter;” அதுதச் செய்யமாட்டேன், “I am not able to do it;”*

* அதுதச் செய்யமாட்டேன், may also be rendered “I will not do it;” the negative forms of the defective verb மாட்டு, denoting *ability*, being frequently used, by a polite periphrasis, to soften the terms of refusal.

இதுகூடாது. "this cannot be," &c. (2.) The negative participle, which has also an indefinite signification, is often used elliptically to denote the impropriety of an action: as, இது செய்யாதுபோனதானே, "this is a business which ought not to be," or "ought not to have been done;" used by ellipsis, for இதுசெய்யாதுபோனதானேபோனதானே.* (3.) The negative *vineiyechcham*, like the *irrandakālattu-vineiyechcham* of the affirmative verb, is placed generally in regimen with another verb, under the government of a common agent: as, இவன் இதுசெய்யாதுபோனதானே, "he went away without doing any thing." But as the negative verb does not possess any simple form of the infinitive mood, the negative *vineiyechcham* is sometimes used absolutely, after the manner of the *nigharkālattu-vineiyechcham* of the affirmative verb; and, like the latter, it often occurs, impersonally, in an active form with a passive signification: as, வேலைசெய்யாமல்பணநடத்தானே, "the work not having been done, I shall not give the money;" used, by a double ellipsis, for அவன்வேலைசெய்யாமல்பணநடத்தானே.

* In like manner, the infinitive mood in Hindustani is often used elliptically to denote the necessity or propriety of doing or abstaining from some action: as, یہ کرنی کا ہے, "this is (a matter) which must" or "should be done;" یہ کرنی کا نہیں, "this is (a matter) which must not" or ought not to be done."

கப்பணநதாரேன், "since he has not done the work, I shall not give the money." (4.) The simple conjunctive mood of the negative verb is formed by adding **உத** and **உது** to the *vinciyechham* in **உது**: as, நான்செய்யாநதால், "if I do not," or "if I have not done;" உயர் பேசாநதால், "although he may not speak," or "although he have not spoken," &c. The conjunctive forms from **குருக்கமுது** and **பேராகமுது** added to the *vinciyechham* of the negative verb, and the conjunctive forms of the verb **வருகமுது**, "to quit," added to the negative *vinciyechham* in its contracted shape, serve as compound forms of the negative conjunctive mood: as, நான்செய்யாமலிருந்தால், நான்செய்யாமலுபேராகில், நான்செய்யாமலுக்குகும், &c. (5.) It has been mentioned in Section 75, that the infinitive of the negative verb is formed by adding the infinitive **குருக்க** or **பேராக** to the negative *vinciyechham*. In a similar manner, the several changes of the affirmative may be communicated to the negative verb by adding to the negative *vinciyechham*, the inflexions of the verbs **குருக்கமுது** and **பேராகமுது**; and, in all such instances, as well as in the case of the conjunctive forms mentioned above, the rules of construction already detailed may be considered to be applicable.

Of the Defective Negative Verbs இல் and அல்.

102. (1.) The negative forms இல்லை, அல்ல and இல், அல், of which, the latter are restricted to the elegant dialect, may be used, as signs of negation, with the affirmative verb. These words may be used, indiscriminately, with the infinitive of the affirmative verb, for any tense, person, or number: as, அவன்போகவல்லை, இல் or அவன்போகவல்ல, அல், "he did not go," &c. and, in *Kodun Tamul*, இல்லை, அல்ல are sometimes joined in the same indiscriminate manner, to the tenses of the affirmative verb: as, பேசுனேன்ல்லை, or பேசுனேன்ல்ல, "I did not speak," &c. (2.) The words இல்லை, இல் may be joined in the sense of *general*, and அல்ல, அல் in the sense of *particular negation*, to the masculine and feminine pronominal verbals, which will be described in the following Chapter: as, இதைச் செய்தவனில்லை, or இதைச் செய்தவன்ல்ல, "there is not any person who hath done this;" அவனினதைச் செய்தவனல்ல, or அவனினதைச் செய்தவன்ல்ல, "she is not the person who hath done this," &c. But with the neuter pronominal verbals the above words may be used, indiscriminately, in the sense of negation: as, நானினதைச் செய்ததில்லை, இல் or நானினதைச் செய்ததல்ல, அல், "I did not do this," &c. (3.) இல்லாமல், இன்றி and அல்லாமல்,

அன்ஹு, the forms of the *vineiyechchams* from இல் and அல் respectively, are employed as postpositions—the former answering to “*without*,” and the latter to “*beside*” in English—either with a nominative or accusative case: as, உன் ஊய்ஸ்ஸாமல் or உன் ஊய்ஸ்ஸான்ஹுயேரான்ஹுத் தேய்யேன், “*without thee I shall not do any thing*,” இதல்ஸாமல் or இதன்ஹுயேரான்ஹுத் தேய்யேன், “*I shall not do any thing beside this*,” &c. (4.) In the formation of the conjunctive mood, whether in its simple or compound state, the defective verbs இல் and அல் follow the rule laid down in the preceding Section; but it may be here stated that the compound conjunctive form இல்லாவுடால் is generally employed in the sense of the English word “*otherwise*,” as, அப்படியிருந்தாம்போவல்லாவுடாம்போகாதே, “*if it be so, go; otherwise, go not*.” (5.) Similar to this is the ordinary use of அல்லது the neuter pronominal verbal of அல்: as, பதிகிரமாயிருவல்லதுகேட்டுப்போம், “*be careful; otherwise it will spoil*.” அல்லது is used also in disjunctive propositions in the sense of the English particle “*or*,” as in இதல்லததிருக்கவேண்டும், “*this or that must be*,” &c.

Some Observations respecting the peculiar Properties and Uses of certain Verbs will complete the Rules on the Subject of Construction.

Of the Verb என்ஹது.

103. (1.) என்ஹ, the past *vineiyechcham* of the verb என்ஹது, “to say—to call,” may, from its use in connecting the members of a sentence, be denominated the *connective vineiyechcham*. In its ordinary connective character it resembles the English declaratory particle, “that:” as, அவன் ஒருவனே என்ஹது நம்புகிறேன், “I believe *that* he is a good man.” Hence, by a very common ellipsis, it serves to denote causality, and may be rendered by the English conjunction, “because:” as, அவனே கோபத்தினாலே என்ஹது விட்டுவிட்டேன், “I left him *because* he was angry,” which may be considered as being used elliptically for அவனே கோபத்தினாலே என்ஹது கண்ட பின்னாலே விட்டுவிட்டேன், “*perceiving that* he was angry, I left him.” என்ஹ, when coupled with the interrogative particle ஐ, has the force of the English adverb “*whether:*” as, பந்தா ஐ கேள்வியென்று கேள், “ask *whether* he is come,” &c. Again, in enumerative sentences, the word என்ஹ appears to be frequently employed as an expletive, or with the force of the Latin adverb,

“*videlicet*,” as in the following stanza, from Tiruvalluvar Kurral ;

சுறுவயோரார்யு ஹேறுசநாமம்மேன்
ஹநதின்
பறகதேர்பாண்கட்டையலகு

“The world is within him (i. e. the comprehension of him) who understands the way of these five (things); viz. *taste, sight*, (literally, *light*, the object of that sense) *touch, sound and smell*.”*

There are, according to its collocation, other connective uses of the *vineiyechcham* என்னு, which practice only can thoroughly illustrate. (2.) The forms of the present and future participles are employed, with a passive construction and with a signification indefinite as to time, to connect the name of an individual with the name of a class or species: as, சாநதசீலனேன்கு ஹ ஹேரையசரன் or சாநதசீலனேனு ஹேரையசரன், “a certain hermit named Sandasilan,” &c. The word என்னும் serves, also, in *Shen Tamul*, to denote a general relation between the terms which it connects: as, பயலேன்னும்பாரி, “the water of the clouds,”

* The example in the text furnishes a striking instance of the inverted order of Tamul construction; insomuch that an English version must generally commence with the last term of the sentence.

or "rain" (*literally*, "the water which may be called clouds"); கம்பென்னுநதிண்ணும, "the power of chastity" (*literally*, "the strength which is called chastity"). (3.) In *Shen Tamul*, எண்பாண், the form of the third person masculine singular of the future tense is used, passively, with a general signification; and எண்ப, எண்பரி, &c. forms of the third person common plural of the same tense are used, also, in a general sense somewhat analogous to "*on dit*" in French: as, இவ்வாழ்வாரேண்பாணியல்புபுடையவன், "the man possessed of the nature (of virtue) *may be pronounced* happy in domestic life;" தம்போருளோன்பதம்மக்களா, "*they* (i. e. parents) *call* their children their property;"

கூழலிணிதியாழிணிதேன்பரிதம்மக்கண்மபுலுச்சோழகோளாதபரி

"Sweet is the pipe and sweet the lute *they say*, they who have never heard (or, know not what it is to hear) their children's infant prattle."

The special uses of the infinitive of the verb எண்குறுது have been detailed in Section 99; and the following Section will point out the mode in which its conjunctive form எண்குறும் is usually employed.

Of the Verbs உக்குகிறது, உக்கிறது,

AND

உகுகிறது, உயுகிறது, உகிறது.

104. (1.) உக்கும், the form of the third person neuter future of the transitive verb உக்குகிறது, or contracted, உக்கிறது, "to make," is used intransitively in *Kodun Tamul*, with a signification, if at the end of a sentence, of *doubtful*, and if in the middle, of *emphatic affirmation*: as, திருப்பநதாஹுக்கும், "it may be that he came to steal;" இதாக்குட்பண்ணியம், "assuredly this is virtue," &c. (2.) உகும், the form of the third person neuter future of the intransitive verb உகுகிறது, "to become," is used to denote *advantage*: as, இநதவையாதிக்காடுமோ, "will it benefit this disease?" (3.) உம், the third person neuter future from the contracted verb உகுகிறது, serves when employed by itself, to denote *particular affirmation*, in opposition to உல்ல the sign of *particular negation*, in the same manner as உண்டு or இருக்குது denotes *general affirmation*, in contradistinction to இல்ல the *general responsive negative*. Again, when joined to a verb, the affirmation which உம் denotes is *doubtful*, as பநதாஹம், "perhaps he may be come;" பருபாஹம், "perhaps he will come:" when joined to any other word, its affirmation is *doubtful* if it relate to time.

present, as அரிசியாம், “it *may be* rice,” and *positive* if it concern the future, as இப்படியாம் “it *will be* so,” unless, in the latter case, it be conjoined with ஆக்கும் which makes the affirmation *doubtful*: as, இப்படியாமாக்கும்,* “it *may be* so.” Lastly, the word ஆம், when combined with the emphatic particle ஏ, invariably denotes *emphatic affirmation*: as, அவனே, “*assuredly* it is he;” வருவானே, “*assuredly* he will come.” (4.) ஆய், the *vineiyechcham* of ஆகிறது, (or, strictly speaking, the contracted past *vineiyechcham* of the form ஆய்கிறது) is frequently employed, after the manner of the infinitive ஆக,† in an adverbial capacity: as, சந்தோஷமாய் or சந்தோஷமாகவந்தான், “he came *joyfully*,” &c. The same *vineiyechcham*, ஆய், coupled with the substantive verb இருக்கிறது, serves to connect a subject with its attribute: as, அவன் ஒரு சிறந்த மனிதன், “he is a good man;” நான் சந்தோஷமாக இருக்கிறேன், “I am happy,” &c.‡ (5.) ஆனால், ஆகிலும், ஆய்

* The compound term ஆலாகும் is exactly analogous to هو ل in Hindustani.

† See Part 3 of Section 97.

‡ In these and similar attributive propositions it is more congenial with the idiom of the language, to omit one or both terms of the compound verb ஆகிறது. Thus, where the quality denoted is per-

ஹம் the conjunctive forms of ஆகி றது, ஆகிக் றது, ஆய்கி றது are employed as disjunctive particles in the manner following. At the commencement of a sentence they answer to the English adverb "*nevertheless*:" as, ஆகியுமப்ப டியருக்கேபெண்டும், "*nevertheless* it must be so," &c. When subjoined to words in a disjunctive proposition they represent the English "*either*" and its correlative "*or*;" and, in such sentences, என்கியும், the conjunctive form of என்கி றது, is employed with a like signification: as, இவனாகியுமவனென்கியுமஹதச்சேய் தான், "*either* this person *or* that person did it," &c. When one of these words is used after the subject or object in a sentence it has the force of the English expression "*at least*:" as, இவனுய்

manent, and where, consequently, as may be seen in the text, the attribute assumes the form of a derivative noun, the verb ஆயருக்கி றது may be omitted; as in அவனல்லவன், "he (is) a *good man*," where the proposition is *absolute*, and in அவனல்லவனென்கி ற நம்புகிறேன், "I believe that he (is) a *good man*," where the proposition forms only *part of a sentence*. Again, where the quality denoted is occasional, the subject is commonly placed in the dative case (as in Latin, when *est* is used for *habéo*); and, if the proposition be *distinct*, இருக்கும், or its synonym உண்டு, is used—if *connected*, the verb may be entirely omitted: as, எனக்குச்சந்தோரஹு ருக்கும் or எனக்குச்சந்தோரஹு உண்டு, "I am *happy*;" எனக்குச்சந்தோரஹு உண்டுமென்ற நம்புகிறான், "he thinks that I (am) *happy*."

ஹநல்லபன், “*he at least is a good man;*”
 இதையாகிலுஞ் சொல்லாதே, “*at least do*
not say this,” &c. Lastly, when joined to adverbs
 or pronouns of interrogation, the above words
 have an indefinitely disjunctive signification: as
 from எங்கே, “*where?*” எங்கேயாவது, “*any*
where;” from எப்பன், “*who?*” எப்பனாகி
 லும், “*any one,*” &c. The use of the participle
 ஆன, as an attributive adjunct, has been men-
 tioned in Section 55, and the special uses of the
 infinitive ஆக have been detailed in Section 97.

Of the Verb செய்கிறது.

105. The inflexions of the verb செய்கிறது, “*to*
do,” are sometimes added, by a pleonasm, to the
 infinitives of verbs. Thus, with the interposition
 of the particle உம், இதற்குச் சொல்ல
 வஞ் செய்கேனெனவஞ் செய்கேன், “*this I*
have said and written,” may be used for இதற்
 சொன்னேனுமெனினேனும். That part
 of the verb which is most commonly used in the
 above manner is the form of the past *vineiyechcham*,
 coupled with the emphatic particle ஏ, and having
 the force of the present *vineiyechcham* or the ab-
 lative case absolute in Latin: as, நியபரச்
 செய்கேபோனான், “*te veniente discessit,*” &c.
 Vulgarly, the latter syllable of செய்கே is
 omitted: as, நியபரச்செய்போனான்.

Of the Verbs கௌண்ட்வுகிறது, பேராடுகிறது

AND

பெருகிறது.

106. (1.) கௌண்ட்வுகிறது, “to bring,” joined to the past *vineiyechcham* of any verb, denotes that the fruit of the action expressed by such verb reverts to the agent; while பேராடுகிறது, “to throw,” denotes that the fruit of the action passes to another person: as, எழுதிக்கொண்டேன், “I have written (*for myself or for my own use*);” எழுதிப்பேரடேன், “I have written (*for some other person*),” &c.* Sometimes, however, the verb கௌண்ட்வுகிறது is added only *elegantiae causâ*: as, பாடிக்கொண்டேன், “I have sung,” &c.† (2.) A compound verb, with a frequentative

* The employment of لِي “to take,” and بِدِي “to give,” in the radical class of Hindustani compound verbs, is in exact conformity with the use of the verbs கௌண்ட்வுகிறது and பேராடுகிறது, as explained in the text: thus, لِي لِي signifies properly “to write or copy *for one’s own use*,” and بِدِي لِي “to write out *for another person*.”

† கொண்டு the past *vineiyechcham* of கௌண்ட்வுகிறது, is sometimes used as a postposition to denote *instrumentality*, in the same manner as கூறுத்து the past *vineiyechcham* of கூறுக்கிறது, “to indicate,” &c. is sometimes employed postpositively in the sense of *general relation*. Examples; ஒருத்தனைக்கொண்டு நெய் விற்பனை செய்துகிறது, “to perform a business *by means of* some person;” ஒருத்தனைக்கூறுத்துப்பேசுகிறது, “to speak *concerning*, or *with regard to* some person.”

signification, is formed by adding to the past *vineiyechcham* of any given verb, the past *vineiyechcham* of கோண்டுகிறது, followed by the inflexions of வருகிறது, “to come:” as, இதைச்சொல்லிக்கொண்டு வருகேன், “I have frequently said,” or “have been in the habit of saying this,” &c.

Of the Verbs படுகிறது and படுத்துகிறது.

107. A nominal compound verb is formed in Tamul by subjoining to an uninflected noun the inflexions of the verb படுகிறது, “to suffer,” with an *intransitive*, or of the verb படுத்துகிறது, “to cause to suffer,” with a *transitive* signification. When a noun thus united terminates in ம், that final is sometimes retained: as from எல்லாம், “all,” ப்பாத்தெல்லாம்படுகிறது, “to endure all intolerable things.” Generally, however, the final ம் is dropped; and then, as in all other cases, the ப of படுகிறது must be doubled: as from பயம், “fear,” பயப்படுகிறது, “to fear;” from வெளி, “an open space,” வெளிப்படுகிறது, “to appear,” வெளிப்படுத்துகிறது, “to publish.”

Of the Verb ஏட்டுகிறது.

108. In *Kodun Tamul*, when the infinitive of a verb is followed by the *affirmative* imperative of the verb ஏட்டுகிறது, “to permit,” the ஏ suffers aphæresis: as in எண்ணப்போகட்டு, “let

me go." Before the other inflexions of this verb, whether in its *affirmative* or *negative* form, the அ of the infinitive is, in *Kodun Tamul*, generally dropped: as in எண்ணப்போகோடான், "he will not suffer me to go," &c.

Of the Verb அருளுகிறது, and of Certain

Verbs used redundantly.

109. (1.) The inflexions of the verb அருளுகிறது, "to vouchsafe," may be used with the past *vineiyechcham* of another verb to denote extreme respect: as, தந்தருளினார், "he has vouchsafed to give," &c. (2.) There are also some verbs, among which போகிறது, "to go," இருக்கிறது. "to give," and விடுகிறது, "to quit," are of most ordinary occurrence, that are used with the past *vineiyechchams* of verbs, without conveying any additional signification: as, in the colloquial expression அதுவந்துபோச்சது, "it is come," and as in கிறந்திட்டேன் or கிறந்ததுவட்டேன், "I opened," &c.*

* இறுட, "the middle," and விடாமல் the negative *vineiyechcham* of விடுகிறது, form, when united, the word இறுட விடாமல், which is always used as an adverb and may be rendered "continually—without intermission."

Respecting Verbs of Giving and Receiving.

110. (1.) The verb கொடுக்கிறது, "to give," and its correlative வாங்குகிறது, "to take," can be used only in relation to something received, or to be received, *in and from hand*: as, செட்டிக்குப் பணங்கொடுத்தேன், "I gave money to the merchant;" அவன்னுக்கையிலேயுதவாங்கினேன், "I received it from him," or "at his hands," &c. Nearly synonymous with கொடுக்கிறது is the verb வருகிறது, of which the correlative is வருகிறது, "to come," used *impersonally*, in the same manner as செல்லுகிறது, "to arrive," *impersonally* used, is another correlative of கொடுக்கிறது. In the use of these several verbs, however, the following difference is to be observed; viz. that although they may be employed indiscriminately where the recipient may be in the *third* person, the verbs வருகிறது and வருகிறது only, except in an imperative sentence, can be properly applied to a recipient in the *first* or *second* person: as, அவனுக்குப் பணந்தந்தேன் or பணங்கொடுத்தேன், "I have given him money;" பணமவனுக்குவந்தது or சென்றது, "money is come to him," or "he has received money;" எனக்கு or உனக்குப் பணந்தந்தான், "he has given me," or "thee money;" பணமெனக்கு or உனக்குவந்தது, "money is come to me," or "thee," &c. In the

imperative mood, without respecting the person of the recipient, the verb **கொடு** or **கொடு** "to give," is used in addressing a superior, **கொடு** in addressing an equal, and **கொடு** in addressing an inferior. (2.) When the recipient may belong to the brute creation; and, generally, in all instances of *giving* and *receiving* in any manner other than *in and from hand*, other verbs must be used: as, **கொடு** **கொடு** **கொடு**, "give (literally *throw*) the horse grass;" **கொடு** **கொடு** **கொடு** **கொடு** **கொடு**, "take the money which is *in that box*," &c.

CHAPTER V.

OF DERIVATIVE NOUNS.

III. The tenses of verbs and those forms of derivative nouns which import *relation*, are classed under the general term பகுபதம், (*paghupadam*)* “*divisible words*,” both as being resolvable, each, into a *nominal* or *verbal theme*, and one or more *incremental parts*, and as conveying two *simultaneous significations*; in contradistinction to திரிசொல், (*tirichol*) “*equivocal word*,” which is a word susceptible of two or more distinct acceptations, and to தொடர்மொழி, (*todarmori*) “*compound word*,” which is a word resolvable into two separate nouns or verbs. Thus, பைசல்சைன், “a bowman”—resolvable into the *paghudi* பைசல், “a bow,” the *shāriyei* இன் and the *vighudi* உன்—which denotes simultaneously both the *bow* and its *possessor*; and உடர்ஹன், “he danced”—resolvable into the *paghudi* உடு, “dance,” the *ideinilei* இன் and the *vighudi* உன்—which denotes simultaneously both the *act* and the *time* of dancing—are *paghupadams*. Again, ஏஹம், which may denote, accord-

* See Note in Page 44.

ing to the context, “a rivulet”—“a tree”—“an elephant’s ornament,” &c. is a *tirichol*; and கருங் குரங்கு, “a dark species of monkey,” resolvable into கரும், “black,” and குரங்கு, “a monkey,” and உண்டுபெந்தான், “having eaten he came,” resolvable into உண்டு, from உண்கிறது, “to eat,” and பெந்தான், from வருகிறது, “to come,” are *todarmoris*. On the other hand, the term பகாப்பதம், (*paghāppadam*) “*indivisible word*,” is applicable to every word which is either *originally* simple and indivisible both in form and signification, as மலை, “a hill,” போ, “go,” &c. or, which although originally possessing a *general*, may occasionally be employed with a *special* signification; as in கறுப்பன், which is a *paghupadam* in its general signification of “a very dark coloured man,” and a *paghāppadam* when employed as the name of an individual. In addition to the forms of derivative nouns comprehended under the term *paghupadam*, there are many derivatives from verbs (termed தொழம்பெயர், *torirrpēyar*, “verbal nouns”) which, from their possessing only *one* signification, are denominated by Tamul Grammarians தொழம்பெயர்யம் சொல், (*torirrpēyariyarrchol*) or “*univocal words denoting the state or action of a verb*.”*

* There are, in the Grammars of the elegant dialect, several other ingenious classifications of words, which—as being irrelevant to the illustration of the text—it has not been deemed necessary to notice.

Of the Six Sources of Derivative Nouns.

112. There are, in *Shen Tamul*, six incidents, termed collectively பொதுதொடம், “common places” or “sources;” to one or other of which every *paghupadam* or derivative noun is considered as referrible. (1.) The first is பொருள், “that which is possessed”—“a thing;” as the word வில், “a bow,” in வில்லன், “a bow-man.” (2.) The second is இடம், “place;” as the word பெயல், “a mountain,” in பெயலன், “a mountaineer.” (3.) The third is காலம், “time;” as the word பண்டை, “antiquity,” in பண்டையான், “an ancient.” (4.) The fourth is உறு, “a bodily member;” as the word கண், “the eye,” in சீக்கண்ணன், “a weak-eyed person.” (5.) The fifth is குணம், “quality;” as the word கோடி, “austere,” in கோடியன், “an austere man;” கூண், “a hump,” in கூண், “a hump-backed man;” நேடி, “long,” in நேடியன், “a tall man,” &c. (6.) The sixth is தொழில், “state”—“agency”—“employment;” as the word வாணிகம், “commerce,” in வாணிகன், “a merchant;” விரை, “celerity,” in விரைவன், “a courier;” the verbal theme படி, “read,” in படித்தான், “a student,” &c.*

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* The last example shews that the sixth class of the *podutidams* is the source of verbal derivatives.

(I.) OF VERBAL DERIVATIVES.

Of the General Formation of Verbal Paghupadams.

113. **வெண்ப்பகுபதம்**, (*vineippaghupadam*) or “verbal *paghupadams*,” are derived from verbs in the manner following. (1.) In *Kodun Tamul*, masculine and feminine verbal *paghupadams* are made by adding to the *ideinileis* of the several tenses of an *affirmative*, and to the third person neuter of a *negative* verb, the forms of the masculine and feminine demonstrative pronouns: as in **செய்கிறவன்**, “he who does;” **செய்தவள்**, “she who has done;” **உண்பவர்கள்**, “they who eat” or “will eat;” **காணாதவன்**, “he who has not seen,” &c. But, in order to avoid cacophony, the future *ideinilei* **வு** is, in the formation of masculine and feminine verbals, converted into **பு**; as from **செய்வ**, **செய்ப்பவன்**, “he who does” or “will do,” &c. In *Shen. Tamul* the masculine and feminine verbal *paghupadams* are formed by adding to the past and future *ideinileis* of an *affirmative*, and to the third person neuter of a *negative* verb, either the forms of the demonstrative pronouns, as in *Kodun Tamul*, or the terminations **அன்**, **அள்** and sometimes **ஓன்**, which may be regarded as contracted forms of the pronominal terminations: as,

ஓடினன், ஓடுவான், “a runner;” காத்த
வன், காத்தான், காப்பான், “a guard;”
படைத்தவன், படையத்தான், படையத்
தோன், படையப்போன், “the Creator,” &c.
Practice alone can properly determine the right
application of these forms to different verbs; but
it may here be stated that the termination **உன்** is
often elegantly used with the past and future
ideinileis of affirmative verbs, in the ordinary
dialect of the language.* (2.) Neuter verbal
paghupadams are made by adding to the *ideinileis*
of the several tenses of an *affirmative*, and to the
third person neuter of a *negative* verb, the form
of the neuter demonstrative pronoun; as in **சேய்**
கூறுது, **சேய்தது**, **சேய்வது**, **சேய்யாதது**,
which may in each case, be rendered by the in-
finitive, used in the manner of a substantive, as
“to do,” or “the doing,” &c.

Of Verbals in **ஐ**.

114. (1.) **தொழும்பெயர்**, (*torirrpeyar*) or “verbals”
in **ஐக**, **கஐக**, are formed by adding to the *pa-*
ghudis of verbs these terminations respectively,

* It will be seen, from the examples in the text, that some of the con-
tracted forms of the verbal *paghupadams* are homonymous with the third
persons of verbs. The Tamul Grammarians say, that in such instances,
the pronunciation of the **அ** and **உ** is more open in the verbal than in
the third person of the verb.

according as the *identities* of the present tense may be single or reduplicate: as in செய்க, “the doing” or “an action,” from செய்கிற; இருக்க, “the being”—“a station,” &c. from இருக்கிற, &c. (2.) Verbals in றும are formed from some affirmative verbs by adding this termination to the present and past participles; as from இருக்கிற, இருக்கிறும, “the being;” from படிக்க, படிக்கிறும, “the having learned,” &c. But the most ordinary and elegant formation of verbals of this class is from the contracted participle of negative verbs: as from அறியா, அறியாறும, “ignorance,” &c.*

Of Verbals in ல்.

115. (1.) Verbals in ல் are formed generally in *Kodun Tamul* by adding this letter to the termination of the infinitive mood: as இருக்கல் from இருக்க, “to be,” &c. (2.) In *Shen Tamul* verbals in ல் are sometimes formed by adding this letter to the simple form of the infinitive: as, சொல்லல், from சொல்ல, “to tell,” &c.: but the general

* Negative verbals in ன் are by some Grammarians denominated *paghupadams*, as denoting the *negation*, and necessarily presupposing, therefore, the *existence* of some state or action. It may be added, that some few verbs which give origin to negative verbals, in ன், have a form of relative verbal homonymous with the third person: as, அறியாந், “an ignorant man;” இருக்காந், “a poor man,” &c.

mode of formation is by adding தல், த்தல் to the *paghudis* of verbs, according as the *ideinilei* of the present tense may be single or reduplicate; as அறதல், “to know” or “the knowing,” from அறகல், அறகின்றல்; அடித்தல், “to beat,” or “the beating,” from அடிக்கல், அடிக்கின்றல், &c.*

Of other Verbal Derivatives.

116. (1.) From several verbs which have a reduplicate த in the *ideinilei* of the present tense, verbals are formed by the addition of ப்ப to the *paghudi*: as in இருப்ப, “a state” or “condition,” from இருக்கல், &c. (2.) There is also a small class of derivatives formed by the addition of து to some of those verbal themes which terminate in கு: as from டுகுமது, “to increase,” டுத, “abundance;” from படுகமது, “to divide,” படுத, “a share,” &c.† (3.) In *Shen Tamul* the

* The verbal in தல் is the form in which verbs primarily occur in the Lexicons of the *Shen Tamul*. See before, Note in page 46.

† As the term படுத denotes, in grammar, “the portion,” i. e. the chief or radical portion of derivative words; so in common parlance, it is employed to denote “the share,” i. e. the amount of revenue payable to government. Thus, செல்வப்படுத may be rendered “a tax on commodities,” and காமாண்டப்படுத, “a tax on luxuries.”

root of a verb is sometimes employed as a verbal noun; as, நீடு, “length—extension—duration,” the root of நீடுதல், “to lengthen—extend,” &c. (4.) There are in *Shen Tamul* a few verbal *paghupadams* formed by the conversion of the future *vighudi* உம் into இ; as from மடுங்கும், மடுங்கு, “a glutton (male or female);” from கிடங்கும், கிடங்கு, “a lounge (male or female),” &c. There are also, in *Shen Tamul*, some verbal *paghupadams* formed from roots in இ or ஐ, by the addition of the plural termination அர், with the letter ஞ or ந as an intermediate *shāriyei*: as from the root அற, “know,” அறஞர் or அறநர், “the wise;” from குற, “be wanting,” குறையர் or குறையநர், “the destitute,” &c.*

Of the General Construction of Verbal Paghupadams.

117. (1.) All verbal *paghupadams* exemplify their twofold nature of *noun* and *verb*, by following, as to their regimen with nouns and pronouns, the construction of their parent verbs: thus, in குறையச்செய்தபுணருகேடொருவர், “the person who did this—where is he gone?” the word செய்தபுணர், governs, as to its verbal character, the preceding

* To notice the remaining instances which in *Shen Tamul* may sometimes occur, of verbals not coming exactly within the compass of the foregoing rules, would be to extend the subject, unnecessarily, to an inconvenient length.

pronoun in the accusative case, while, in its character of noun, it occurs as the nominative of the following verb. (2.) The neuter verbal *paghupadams* may, in the nominative case, be rendered by the English infinitive or participial verbal, and, in the ablative case, by the English participial verbal: as இத ப்படிக்கி மது நல்லது, “to read” or “the reading (of) this is good;” இத ப்பார்க்கி மதினலேனக் கஞ்சநதோ உம், “I am pleased at” or “in consequence of, seeing this,” &c.* The accusative of a neuter verbal *paghupadam*, or the uninflected form with the infinitive உக, is frequently used, instead of the connective *vineiyechcham* என, with the force of the English declaratory particle “that.”† as, நியபநதததச்சோன்னன் or நியபநததா கச்சோன்னன், “he said that thou wast come,” instead of நியபநதாயென்னச்சோன்னன். Lastly, the neuter verbal *paghupadam* derived from the present or future tense may, when employed in the dative case, be rendered by the Latin supine in *u*: as, இதுசோல்வகி மது க கரிது or இதுசோல்பத மகரிது, “hoc dictu

* The form of the English participle when used as a verbal *without* the possessive preposition “of,” is an exact representative of the neuter verbal *paghupadam* in Tamil.

† See Part 1. of Section 103.

difficile est.” (3.) The verbal from the future may be used elegantly with a present signification : as, தீர்ஹுமசேய்வார்க்குந்ஹுமசேய், “do good to them *that do evil* ;” இநதப்பாறஉறயப்படிப்பதுகடினம், “*to study*” or “*the studying* (of) this language is difficult.” And, in *Shen Tamul*, the masculine and feminine verbals from the past may, when suddenness or celerity is implied, denote time present or future :* as in the following stanza from *Tiruvalluvan Kurral* ;

மலர்மிறுசயேகிறுன்மாண்டசேநதாதி
நிலமிறுசநீடுவாழ்வாதி

“They who have reached (or *shall reach*) the sacred feet of him who *passeth* suddenly over the rejoicing heart (*literally*, the full blown flower), shall long flourish o’er the earth.”

In which ஏகிறுன், “he who has walked,” has a present signification, and சேநதாதி, “they who have arrived,” is capable of being taken in the acceptation of the future. This use of the past form is limited to *Shen Tamul*, where it is often used also in a sense entirely indefinite, without denoting the quick performance of any action. (4.) The verbal *paghupadam* from the negative verb serves, generally, like the negative participle, to denote past time : as, சேய்யாதவன், “one who has not done,” &c. but the nominative and

accusative cases of the neuter form are employed in the elliptical manner noticed in Part 2 of Section 101; as in இதுசெய்யாதது, “this is a matter *which ought not to be*,” or “*ought not to have been, done*;” செய்யாததுதச்செய்தான், “he has done *that which ought not to be*,” or “*ought not to have been, done*,” &c. (5.) It remains only to notice the peculiar uses of some of the verbal *paghupadams* from என்கிறது, “to say—call,” and ஆகிறது, “to be—become.” The future form of the masculine and feminine verbal *paghupadam* from என்கிறது, is elegantly employed to denote one of a species: as, கந்தப்பனென்பவன், “*the person called Candappan*.* The future form of the neuter verbal *paghupadam* from என்கிறது, serves, on the other hand, to denote something in the abstract: as in பாவமென்பது, “*sin in general (literally, that which is called sin)*,” &c. Lastly, the use of ஆவது, the future form of the neuter verbal *paghupadam* from ஆகிறது, will be generally found to be redundant: as in அவன்சொன்னசெய்தியாவதித்தான், for அவன்சொன்னசெய்தியத்தான், “this is precisely *the intelligence which he has communicated*,” &c.

* See Part 2 of Section 103.

Of the Construction of Verbals in இ.

118. (1.) The verbals in இக, க்ஹக, and the affirmative verbals in இம occur generally in the ablative இல் or உல், following, as to their regimen with nouns, the construction of their parent verbs: as in நாணிங் கேயரு க்ஹக யல் or இருக்கிற இமயல் ப்படபேசாதே, “while I am here, do not speak thus;” இஹநிச் சேய்கிற இமயா லே னக் கீத்துக்கம் பந தது, “I am grieved at,” or “in consequence of, your doing this;” இதீ ப்படியா இகயல், “this being so;” இதீ ப்படியா இகயால், “because this is so,” &c.* (2.) The verbals in இக, க்ஹக are employed occasionally, as the negative verbals in இம are invariably, in the manner of nouns substantive: as in உன் றேய இக நல்லது, “thy action is good;” என் னோடு இமபே யது, “my impatience is great,” &c.

Of the Construction of Verbals in ல்.

119. (1.) Verbals in ல் are seldom used in *Kodun Tamul* except in the nominative form in combination

* When used with the verbals in இ, the ablative sign இல் may be considered as a *continuative* particle, and its case may generally be rendered by the ablative case absolute in Latin. The word உ இக யால், when used absolutely, is analogous to the English adverb “wherefore.”

with some of the inflexions of the verb **ஆகிறது**, “to be—become,” to denote *possibility* or *impossibility*; as in **இதுகாணலாம்**, “this *may be seen*” (or, as it may be rendered in Latin, “*hoc videre est*”); **இதுசெய்யலாகாது**, “this *cannot be done*,” **இதுசெய்யலானபேறு**, “this is a matter which *may be done*,” **இதுசெய்யலாகாதபேறு**, “this is a matter which *cannot be done*.” (2.) In *Shen Tamul* the verbals in **ல்** are employed through the several forms of inflexion, and in their regimen with nouns, they follow the construction of their parent verbs. Thus in the following stanza from *Tiruvalluvar Kurral*,

பணிவனாபயனின்சொல்லனாதசொருபம்
கணியல்லமம்மபட்டம்

“The being a possessor of humility, and a speaker of courteous (words), is an ornament to any person: all other (ornaments) are naught.”

The words **உனாபயன்** and **சொல்லன்** are nominatives in regimen with the verbal **ஆதல்**. Again, in the following stanza,

அறத்தினாஉருகாக்கருமில்லையதனை
மறத்தலினாஉருகில்லாக்கேடு

“There is not any greater gain than virtue: than the neglect (of) it there is not any heavier loss.”

The word **அதனை** is governed in the accusative

case by the verbal மறத்தல், “forgetfulness.” It is observable, however, that the terms in regimen with the transitive verbals are generally used in an uninflected form. Thus, in the second verse of the following stanza,

மககண்மேய்தீண்டவுடற்கிண்பமம்
மபர்
சோம்கேடலின்பஞ்சேவகடு

“Delightful to the (parent’s) body is the *touch* of the infant form (literally, of *the bodies* of his children); a bliss which others only hear of (literally, with others the sole delight is *the hearing of this word* to the ear).”

The word சோல், which is governed by கேட்பல், is placed in the nominative form for the accusative case. And again, in the following stanza,

இருந்தோம்பியல்பாழ்வதேல்லாம்
வருந்தோம்பிபெய்தாண்னுமசேய்தம்
பொருட்டு

“The comforts of home and all that belongs to domestic life were granted, in order that guests might be received and cherished with hospitality.”

The word பெய்தாண்னும, “liberality,” which is governed by சேய்தல், “doing,” is placed in

the nominative form with the force of the accusative.*

Of the Construction of other Verbal Derivatives.

120. The other forms of verbal derivatives follow in every respect the construction of nouns substantive; as, இந்தப்பாதுஉயின்படிப்புக்கடினம், “the study of this language is difficult;” அதிசைநிதிபுது, “by the abundance of it;” அறிஞர்சொன்னார், “the wise have said,” &c. It may be added that the themes or roots of verbs, when used in the derivative sense of verbal nouns, are often used adverbially: as, நீடுபாழ்பாடி, “they shall flourish long,” &c.

* This last stanza is scarcely susceptible of a literal translation. It should be stated, however, that the word இடம் in the first verse must be considered as used for the infinitive; it being a general rule in *Shen Tamul*, that the several forms comprehended under the term *vinaiyechcham* may occasionally be interchanged.

(II.) OF NOMINAL DERIVATIVES.

Of Nominal Derivatives used only in Kodun Tamul.

121. A large class of nominal derivatives is formed in *Kodun Tamul* by adding to nouns substantive the word காமன், or as it is sometimes written, காமன், "an agent;" as from கீட்டு, "a letter," கீட்டுக்காமன், "a letter carrier," &c. The plural of காமன், காமன் which, from its being employed only as an adjunct, may be termed an inseparable word, corresponds with that of the masculine demonstrative pronouns; as in கீட்டுக்காமர், கீட்டுக்காமர்களு. The feminine gender is formed by the conversion of அன் into இ; as in கீட்டுக்காமி, of which the plural follows the analogy of primitive nouns; as in கீட்டுக்காமிகளு. When joined with காமன், nouns ending in ட drop that letter, and nouns ending in டு or டு kuttiyalugharam double the penultima; as from தோட்டம், "a garden," தோட்டக்காமன், "a gardener;" from ஆடு, "a sheep," ஆட்டுக்காமன், "a shepherd;" from கயிறு, "a rope," கயிறுக்காமன், "a dealer in rope," &c.* It remains to be mentioned, that

* The reduplication of the penultima of எருது, in எருதுக்காமன், "a bullock driver," with a few other instances of the same

the proper use of the adjunct காமன் is to denote some agency or employment, as may be seen in the above examples,) or some affection of the mind or body; as from கோபம், “anger,” கோபக்காமன், “a passionate man;” from செயாதி, “sickness,” செயாதிக்காமன், “an invalid,” &c.*

Of the Vighudis of Nominal Paghupadams in Shen Tamul.

122. (1.) The usual forms of the ஸகுதி, or terminations of பெயரிப்பகுபதம், (*peyarppaghu-padam*), or “nominal *paghupadams*” in *Shen Tamul* are, for the masculine singular, அன், அவன், ஆன்; for the feminine singular, by the conversion of ன் into ட், அஊட், அவஊட், ஆஊட்; for the masculine and feminine, or common plural, by the conversion of ன் and ட் into ர், அர், அவர், ஆர்; for the neuter singular, து, அது, and for the neuter plural, அ, அன், அஊஃ: as in masc. sing. கோட்டயன், கோட்டயவன், கோட்டயாண்; in fem. sing. கோட்டயஊட், கோட்டயஊஊட்.

kind, may be deemed analogous to the above. It may be observed, also, that when used adjectively, எருது doubles its penultima: as எருதுதுப்பாடம், “a bullock-load.”

* In the last example, the க of காமன், which, it should be observed, is of Sanscrit origin, is doubled by the analogy of the rule contained in Section 26.

யவர்த, கோட்டியர்த,; in com. pl. கோட்டியர், கோட்டியவர், கோட்டியர்; in neuter sing. கோட்டி, கோட்டி, and in neuter pl. கோட்டி, கோட்டி, கோட்டி. (2.) The syllable ஓ is sometimes employed as a *vighudi* in the masculine singular; as in கோட்டியர். There are also some nominal derivatives which form the feminine singular in ஓ: as, நல்ல, “a good woman,” from நல்ல, &c. The letter ஓ will, in some few instances, be found to occur as a common termination of the masculine and feminine gender, to be determined only by the scope of the context.

Of the Changes which take place in the Formation of Nominal Paghupadams.

123. (1.) குணத்தப்பெயரிப்பகுபதம், (*ghunattuppeyarppaghupadam*) or “nominal paghupadams from nouns possessing the incident of *quality*,” (i.e. nouns of the fifth class) are formed generally from primitive nouns in ஓ. In all such cases the ஓ suffers elision; and the remaining portion, which may be deemed the *paghudi*, either remains unchanged, as in நல்ல, “a good man,” from நல் the root of நல்ல, &c. or, if it terminate in உ, this letter—according to a rule for the formation of nouns adjective—is changed into ஓ,* as in கோட்டியன் from கோட்டு; நெட்டியன் from

* See Page 26.

நெடுஹம், &c. (2.) Short dissyllabic nouns terminating in ழ assume, as the *paghudi* of the derivative, the form of the oblique case, with or without the *shāriyei* இன்;* as in அறத்தன், அறத்தினன், “a virtuous man,” from அறம், “virtue,” &c. Other primitive nouns ending in ழ sometimes follow the above rule, and sometimes drop the ழ as the *paghudi* of the derivative: as in தருமன், தருமத்தன், தருமத்தினன், “a virtuous man,” from தருமம், &c. (3) In the formation of derivatives from certain primitive nouns ending in ஐ, the *shāriyei* து or ந is inserted between the *paghudi* and *vighudi*; as in கைவர்துர், கைவரநர், “relations,” from கைவர, “a branch;” இவர்துர், இவரநர், “youths,” from இவர, “tender age.” But the operation of this rule is partial, and, as may be seen from the examples, *paghupadams* of the above form are used generally in the plural number. (4.) From other nouns *paghupadams* may be derived, by adding the *vighudi* either to the uninflected form, or to the form of the oblique case: as from பேய், “a mountain,” பேய்ப், பேய்ப்பன், பேய்ப்பனன், “a mountaineer;” from கசடு, “peevishness,” கசடன் (which is the the most elegant form) or கசட்டன், கசட்டனன், “a peevish man,” &c.†

* See Part 1 of Section 43.

† Many of the nominal derivatives which are formed according to the rules of *Shen Tamul*, will be found to occur in the ordinary dialect.

*Of Certain Derivative Forms borrowed from the
Sanskrit.*

124. The following forms of derivative nouns, adopted with some alterations from the Grammar of the Sanscrit Language, are frequently used by Tamul authors. (1.) From primitive nouns which have **இ** or **ஊ** in the first syllable, derivatives are formed by changing those vowels generally into **ஐ**: as from **இந்திரன்**, “the god Indiran,” who is said to preside over the East, **ஐந்திரன்**, “the region of the East;” from **மிதுலை**, “Midulei,” (the name of a city) **ஹமிதுலன்**, “an inhabitant of Midulei;” from **வேதம்**, “the Vēdam,” “ஹவதிகர்,” “those who follow the Vēdam,” &c. Sometimes **அய** is substituted for **ஐ**; as in **அயந்திரர்**; **மயதுலன்**; **பயதிகர்**, &c. In some few instances, also, **ஓ** is changed into **ஓர்** or **அவு**; as from **கிரி**, “a mountain,” **கேராரி** or **கவரி**, “a highland woman,” &c. (2.) From primitive nouns which have **உ** or **ஓ** in the first syllable, derivatives are formed by changing those vowels into **ஓர்** or **அவு**; as from **தூபாரம்**, “a door,” **தேரூபாரிகர்** or **தவூபாரிகர்**, “door-keepers;” from **கோசலை**, “Kōshalei,” (the name of a city) **கேரூசலை** or **கவூசலை**, “a woman of Kōshalei,” &c. The vowel **ஊ** occasionally suffers a like change; as from **ஔரியன்**, “the

deity of the Sun," செவ்நீர் or சவ்நீர், "Saturn," (his son) &c. (3.) From primitive nouns having **அ** in the first syllable, derivatives are formed by changing **அ** into **ஆ**; as from சகரன், "Sakaran," (the name of a king) சாகரம், "the ocean," (said to have been dug by the sons of the king Sakaran) &c. (4.) From primitives ending in **ஐ**, derivatives of the patronymic class are formed, by changing the **ஐ** into **ஐயன்**; as from கங்கை, "the goddess of the Ganges," கங்கேயன், "Ganghēyan," (her son) &c. (5.) The privative particles **அ**, **அன்**, **நீ**, **நீர்**, of which, the first and third are used before consonants, and the second and fourth before vowels, communicate to nouns the sense of negation: as from நீதி, "justice," அநீதி, "injustice;" from ஆசாரம், "civility," அஆசாரம், "incivility;" from மலம், "defilement," நீருமலன், "an immaculate person;" from ஆயுதம், "a weapon," நிராயுதன், "a person unarmed," &c.

(III.) OF THE CONJUGATION OF NOMINAL DERIVATIVES.

Of the Nature of Conjugated Derivatives.

125. The subject to be noticed in this division exhibits in a striking light, the scientific refinement of the elegant dialect of the language. As, in common with other languages, its verbal nouns are liable to be inflected as substantives, so, by a remarkable interchange of the properties peculiar to different parts of speech, its nominal derivatives are liable to be conjugated as verbs. The term employed by Tamul Grammarians, as descriptive of a *conjugated derivative*, is *வெண்குறியு*, (*vineikkurrippu*) from *வெண*, “a verb,” and *குறியு* “a sign—symbol.” Every *vineikkurrippu* may, in as far as it is a *paghupadam* or derivative noun, take its origin from one of the six sources formerly enumerated; viz. *property, place, time, a bodily member, quality and agency*; but of the six incidents of the verb noticed by the Tamul Grammarians; viz. *the agent, the instrument, the place, the action, the time, and the object*, it indicates only the *first*, i. e. *the agent*. The *vineikkurrippu* is conjugated through each person, gender and

number; but, being entirely indefinite as to time, mood, &c. it must be rendered in all cases by adding simply the substantive verb, with the incident of *agency*, to the meaning of the primitive word.

Of the General Terminations of Vineikkurrippus.

126. The *vighudis* or personal terminations usually employed in the conjugation of *vineikkurrippus* are, for the singular number, ஏன், 1st p. இ, 2nd p. உன், 3rd p. ம. உன், 3rd p. f. து or உது, 3rd p. n. and for the plural number, எம் or உம், 1st p. னர், 2nd p. உர், 3rd p. ம. and f. உ or உன், 3rd p. n. Thus, from the adjective form கோடடி, "harsh,"* may be derived கோடியேன், "I am a harsh person," கோடியாய், "thou art a harsh person," கோடியான், "he is a harsh person," கோடியாள், "she is a harsh person," கோடியது or கோடிது, "it is a harsh thing," or "it is harsh;" கோடியேம் or கோடியென், "we are harsh persons," கோடியீர், "ye are harsh persons," கோடியர், "they are harsh persons," கோடிய or கோடியன், "they are harsh things," or "they are harsh."

* See Page 123.

Of the Singular Neuter Form.

127. (1.) The **த** of the termination **து** is doubled after *paghudi*s ending in **ஐ**, **ய** or **ரீ**: as, **நகரத்து**, “it moves;” **மெய்த்து**, “it is true;” **ஊரீத்து**, “it is of” or “belonging to a town,” &c.* (2.) If the *paghudi* terminate in **ல்** or **ஓர்** and **து** be the *vighudi*, the **ல்** will be changed into **ம்** and the **ஓர்** into **ட்**, and **த** of the *vighudi* will suffer a corresponding change; as from **தொடல்**, “the beginning,” **தொம்ம**, “it is the beginning;” from **இருஓர்**, “darkness,” **இருட்டு**, “it is dark,” &c. (3.) When **இன்** is used as a *shāriyei* of a *vineikkurrippu*, the **அ** of the *vighudi* **அது** suffers elision; after which the **ன்** of the *shāriyei* and the *vallinam* **த** are changed, each into **ம்**;† as from **பேம்பன்**, the oblique form of **பேம்ப**, “a mountain,” **பேம்பம்ம**, “it is of” or “belonging to a mountain,” &c. (4.) Sometimes, also, when a *paghudi* terminates in **ண்** and **து** is the *vighudi*, the **ண்** and **த** are changed, each into **ட்**; as **கண்**, “the interior,” **கட்டு**, “it is within,” &c.

* Abstract nouns in **ஹுல** are sometimes found in their perfect state, in the neuter form of *vineikkurrippus*: as from **தீயஹுல**, “evil,” **தீயஹுலத்து**, “it is an evil,” &c.

† Compare with Part 4 of Section 66.

Of the Vineikkurrippechcham.

128. The **വൈക്കുറിപ്പേച്ചം**, (*vineikkurrippechcham*) or “participle of the *vineikkurrippu*,”* is formed by the addition of ച to the *paghudi*; as from **കേരളം**, **കേരളം**, “cruel,” &c. It may be proper to add that as the *vineikkurrippechcham*, the third person plural neuter of the *vineikkurrippu* and the plural neuter of a *paghupadam* are, in form, exactly the same, the signification of this form must in all cases be regulated by the exigence of the context. Thus, in **ചരിയപ്രശ്നം**, “a difficult matter;” **ഇതുവെരിയ**, “these things are difficult;” **ചരിയപ്പെട്ടான்**, “he achieved difficulties,” the word **ചരിയ** appears, in the first instance, as a *vineikkurrippechcham*; secondly as a *vineikkurrippu*, in the 3rd person plural neuter, and thirdly as a *paghupadam*, in the plural neuter form.†

* See definition of the *peyarechcham* in Part 1 of Section 71.

† The words instanced in the text and others of the same nature may, it is also obvious to remark, be considered, indifferently, as participles of the *vineikkurrippu*, or as nouns adjective.

Of இல் and அல்,

AND

Other Short Monosyllabic Roots.

129. (1.) The roots இல் and அல், which have been noticed, among the defective verbs, in the eighth division of the fourth Chapter, may, when regarded in the light of nominal themes, give origin to the forms of a *vineikkurripu*. The derivative forms from these roots, when they have the regimen of nouns, must be rendered, with the relative pronoun, "I *who* am not," &c. (2.) In *Shen Tamul*, when a sentence contains the negation of some particular matter and the affirmation of some other, the derivative forms of அல் must agree, in person, gender and number, with that which is affirmed: as, அபன் லு லுந் அபன், "*it is not he but she*;" அபன் லு லேன் யா லன், "*it is not he but I*;" ஒன் று லு லுபல், "*it is not one thing, but many things*," &c. (3.) The roots இல் and அல், in common with other short monosyllables, double the final letter before the forms of inflexion: as, இல் லேன், அல் லேன், இல்லு, அல்லு, &c.* Thus the root நல், "good,"

* The forms இல், அல், without the reduplication of the லு, must be considered as altogether anomalous. Their use has been stated in former parts of this treatise.

gives origin to நல்லேன், நல்ல, &c. and thus the root வெண், "white," would form its *vineikkurripechcham* regularly in வெண்ண்: but the form வெண்ண், which was probably adopted at first, *euphoniæ gratiâ*, before vowels only, is now commonly used both before vowels and consonants: as, வெண்ண்யாண், "a white elephant;" வெண்ண்நாறு, "a white sea-bird," &c.*

Of the Construction of Vineikkurrippus.

130. (1.) When conjugated derivatives have the full force and regimen of verbs, they are termed *வெண்குறுப்புமுத்து*, (*vineikkurrippumutt-ttu*) or "perfect *vineikkurrippus*." The use of the *vineikkurrippumuttu* is illustrated in the following instances; viz. இஹவகோடமுது, "O

* The forms நல்ல, வெண்ண் and the like may be considered strictly as *vineikkurripechchams*, while the roots of these words may be regarded as *adjectives*, under the rule contained in the second part of Section 53. It may be here mentioned, with regard to short monosyllables ending in ல் and ண், that the letters ண் and ண் of the *mellinam* class which are substituted regularly for the finals above-mentioned before டு, the general termination of abstract nouns, are found to occur, in some instances, as permanent substitutes for the *idciyinams* ல் and ண். Thus ண் appears to have taken the place of ண் in வெண்ண், "a white stone," &c. and thus ண் appears to be substituted permanently for ல் in நண்பகல், "a fine day," as well as in the forms நண், இண், உண், &c.

king! thou art cruel!" தாபேயெனக்கண்
றுய, "mother! dear art thou unto me!" அரகன்
உல்லஹன், "the king is a bowman." And
again, in the following stanza from Tiruvalluvan
Kurral,

அகரமுதலபெழுத்தேல்லாமாத்
பகவன்முதல்மேயுலகு

"As all letters (or Alphabets) commence with A,
so does the universe derive its origin from the
Deity."

The words முதல and முதல் are *vineikkur-*
rippumuttus in the neuter form of the plural and
singular numbers respectively. (2.) Each person
of a conjugated derivative may be declined as a
noun: thus அரஹய, the second person of அர
யன், "a hard man," has in the dative case அர
ஹயக்கு, "to thee a hard man," in the ablative
அரஹயயல், "from thee a hard man," &c.
This form of the *vineikkurrippu* is designated by
the term உணக்குமுப்பெயர், (*vineik-*
kurrippuppeyar) "the noun of the *vineikkurrippu*;"
it must be always rendered with the relative
pronoun, expressed or understood, and it fol-
lows, in every respect, the regimen of nouns:
as in கோடஹயசுமேயெனயடிக்
தாய், "thou (who art) a person of a cruel

disposition, hast beaten me (who am) a poor miserable man," &c.*

* The examples of the remarkable idiom noticed in the text, sufficiently illustrate the extraordinary conciseness which distinguishes the elegant dialect of the language, and which, in point of terseness, energy and spirit, renders it perhaps unrivalled. An instance from Tiruvalluvan Kurral, of the boldness and felicity with which the figure of metonymy is occasionally employed by the Tamul poets, may tend to place in a still stronger light the admirable brevity of the language.

புகழ்புருநதில் ஸ்லோர சீக்கில் உஸ
புகழ்புர சீடெண்ணெய் பெரம்புருநதுப

"It is not for those who are not blessed with honourable wives, to walk bold as a lion before the scorners."

The word இல் "house," is used in the above stanza for இல்லாளர், "the woman of the house," or "the wife." There is a similar use of metonymy in the following stanza of Tiruvalluvan Kurral, which the author is induced to subjoin, as well for the justness of the sentiment which it contains, as for the instances which it affords of the elliptical idiom noticed in various parts of this treatise.

உம்முனெடுக்கியுமனெடுக்காவுல்பாழ்க்குக
நெரம்புராரேனுந்நமயுபத்து

"That householder who, never deviating (himself) from virtue, directs others in the path (of rectitude), hath more merit than the Ascetics."

In the above stanza the word இல்பாழ்க்குக, "domestic state," is used for இல்பாழ்வாரன், "a householder." Again, உம்முன், "in the road," is used to designate *kar' iξοχην*, the path of virtue; and நெரன்னுட, "penance," by a substitution of cause for effect, serves to denote the merit obtained by penance.

CHAPTER VI.

OF NUMBERS.

131. The following list exhibits the Names and Figures of the Cardinal Numbers.

FIGURES.	NAMES.	
௧	ஒன்று.....	1
௨	இரண்டு.....	2
௩	மூன்று.....	3
௪	நாலு.....	4
௫	ஐந்து or அந்து.....	5
௬	ஆறு.....	6
௭	எழு.....	7
௮	எட்டு.....	8
௯	ஒன்பது.....	9
௧௦	பத்து.....	10
௧௧	பதினொன்று.....	11
௧௨	பனிரண்டு.....	12
௧௩	பதின்மூன்று.....	13
௧௪	பதினான்கு.....	14
௧௫	பதினஐந்து.....	15
௧௬	பதினாறு.....	16
௧௭	பதினேழு.....	17

FIGURES.	NAMES.	
யஅ	பதினேட்டு.....	18
யக	பத்தொன்பது.....	19
உய	இருபது*	20
உயக	இருபத்தொன்று.....	21
உயஉ	இருபத்திரண்டு.....	22
உயங	இருபத்துமூன்று.....	23
உயச	இருபத்துநாலு.....	24
உயரு	இருபத்துஐந்து.....	25
உயகா	இருபத்தாறு	26
உயஎ	இருபத்தேழு.....	27
உயஅ	இருபத்தேட்டு.....	28
உயக	இருபத்தொன்பது ..	29
ஙய	மூப்பது	30
ஙயக	மூப்பத்தொன்று... &c.	31
சய	நாற்பது	40
ருய	ஐம்பது.....	50
காய	அம்பது	60
எய	எழுபது	70
அய	எண்பது.....	80
காய	தொண்ணாறு	90
ம	நூறு	100
மக	நூற்றேன்று.....	101 &c.
உம	இருநூறு	200

* In *Shen Tamul* the character *āyadam* (ஃ) is sometimes used as the antepenultima; as in இரு பஃ து, &c. to எ ண் பஃ து, inclusive. Sometimes also, in *Shen Tamul*, these compounds change ப து or பஃ து into ப ா ண்; as, இரு ப ா ண், &c.

FIGURES.

NAMES.

௩௩௩	மூன்று	300
௯௩௩	தோனாயரம் ..	900
௯௦௦௩	ஆயரம்	1,000
௯௧௦௦௩	ஆயரத்தோன் .	1,001 &c.
௯௩௦௦௩	ஆயரத்தோருநாய	1,100 &c.
௨௦௦	இரண்டாயரம் ..	2,000
௧௦௦௦	பதினாயரம்	10,000
௨௦௦௦	இருபதினாயரம் ..	20,000
௧௦௦௦௦	நாயரம் or லட்சம்	1,00,000
௨௦௦௦௦	இருநாயரம் or இரண்டலட்சம்	2,00,000
௨௦௦௦௦௦	இருபதுநாயரம் or இருபதலட்சம்	20,00,000
௧௦௦௦௦௦௦	நாயரம் லட்சம் or கோடி	100,00,000 or 10,00,000

132. The following variations occur in the names of some of the numbers; viz.

ஒண்ணு	inelegantly for	ஒன்று	1
ரேண்டு	—	இமண்டு	2
மூணு	—	மூன்று	3
நான்கு	elegantly for	நாலு	4
ஐந்து	—	ஐஞ்சு	5
பண்ணிரண்டு	with a double ண், for	பன்றண்டு	12
பதிமூன்று	with the elision of ண், for	பதிமூன்று	13

* The reader will observe that, in many instances, the letters of the alphabet are employed, as in Greek and Latin, to express numerical value.

Of the Substantive Use of Numerals.

133. (1.) The cardinal numbers, when used absolutely, are inflected in the manner of nouns substantive: as in *ஐந்து ஸீரணனுடையிருந்துக்கொண்டேன்*, "I have taken two out of five," &c.* (2.) It will be seen, on referring to the list, that all the nouns of number under a thousand terminate in *உ*. In *Shen Tamul*, this final is—except in the instances of *இரண்டு*, *மூன்று*, *பத்து* and *நாடு*—occasionally changed into *அன்*; as for *ஒன்று*, *ஒன்றன்*, for *நான்கு*, *நான்கன்*, &c. and nouns of number, when employed in the latter form, follow the inflexions of the masculine demonstrative pronoun.

Of the Adjective Use of Numerals.

134. The cardinal numbers, when used adjectively, may either precede or follow the substantive.

* *ஒன்றுல்*, the ablative in *இல்* from *ஒன்று*, is employed in *Kodun Tamul* as a disjunctive conjunction, and in that capacity is always placed *before* the terms which it connects: as *ஒன்றுல் தேரன் ஹுது*, "either this or that." In *Shen Tamul* the same office is performed by *ஒன்றே*, (the uninflected form coupled with the emphatic particle *ஏ*) which, when thus employed, is placed *after* the terms which it connects and generally in construction with a neuter verbal from the future: as in *இஹதச்சேய்பதேரன்மேய ஹதச்சேய்பதேரன்மே*, "either to do this or to do that (is unavoidable)."

(1.) When a numeral, used adjectively, follows its substantive no change takes place; as in எருது மூன்று, "three oxen," &c. (2.) When the numeral மூன்று, used adjectively, precedes its substantive, it is changed either into ஒரு, (which is its radical form) as in ஒரு குதிரை, "a horse," &c. or into ஒர், as in ஒரடி, "one foot," &c. The latter form is used generally before vowels, but it is found to occur also before words beginning with consonants; as in ஒர் குதிரை, "a horse," &c. (3.) இரண்டு, when used adjectively before a noun beginning with a consonant, is changed elegantly into its radical form இரு; as in இரு தலை, "two heads," &c. Before a noun beginning with a vowel it either remains unchanged, as in இரண்டாயிரம், "two thousand," &c. or it is changed elegantly into ஈர்; as in ஈடுதல், "the two defects," &c.* (4.) மூன்று, when used before a noun beginning with a consonant, drops the ஂ, shortens the ஁ and doubles the following consonant, to whatever class it may

* In *Kodun Tamul*, இரண்டு and the remaining units to எட்டு, inclusive, are sometimes used adjectively before nouns without suffering any change. In this, as in some of the following parts of the Section, the rule is exemplified by a compound number, in which the latter term of the compound may be considered to bear to the former the relation of a substantive to its adjective.

belong ; as in மூக்காலம், “the three times” or “tenses ;” மூவூடு, “three houses ;” மூநூறு, “three hundred,” &c. When used before a vowel, it simply drops the ண்ம ; as in மூபாய்ரம், “three thousand,” &c. (5.) நாலு drops its final உ, as well before consonants as vowels : as in நால்கூறு, “four horses,” நாலடி, “four feet,” &c. (6.) அஞ்சு, ஐஞ்சு, ஐந்த. Before words beginning with ந the form அஞ்சு generally occurs, dropping the ஞ and converting the following ந into ஞ ; as in அஞ்சூறு, “five hundred,” &c. Before vowels the ஐ of ஐஞ்சு, ஐந்த is employed ; as in ஐபாய்ரம், “five thousand,” &c. In all other cases the letter ம is coupled with ஐ : as in ஐம்பது, “fifty,” ஐங்கலம், “five *kalam*,”* &c. (7.) ஆறு and எழு shorten their initials before consonants : as in ஆறுபது, “sixty ;” எழுபது, “seventy,” &c. (8.) எட்டு converts ட்டு into ண் both before vowels and consonants : as, எண்பது, “eighty ;” எண்ணூறு, (with the ண் doubled according to Section 16,) “eight thousand,” &c. (9.) ஒன்பது. In *Kodun Tamul* this numeral when repeated, assumes in the first term of the compound,

* This measure differs in different parts of India : the modern *kalam* contains about forty-eight measures.

the form of the dative case; as in ஒன்பதுக் கோன்பது, "nine times nine:" when followed by any other unit, it doubles its penultima; as in ஒன்பத்திரண்டு, "nine times two," ஒன்பத்துமூன்று, "nine times three," &c.: and, when followed by other words, it generally assumes the *shāriyei* இன்; as, ஒன்பதினாயிரம், "nine thousand," ஒன்பதின்சலம், "nine kalams," &c. In *Shen Tamul* the numeral ஒன்பது assumes the *shāriyei* இம்மு before units, as ஒன்பதில்மேறான், "nine times one," &c.: and before other words it has for its *shāriyei* இன் or இம்மு, indifferently; as ஒன்பதினாயிரம் or ஒன்பதில்மூயிரம், "nine thousand." (10.) பத்து. பத்து. For the ordinary changes of பத்து when coupled with other numerals, the reader is referred to the table of numbers. It must be observed, however, that in *Shen Tamul* பதில்மூரண்டு (with the *shāriyei* இம்மு) is sometimes used for பனிரண்டு, "twelve;" that before ஒன்பது and when repeated, the *shāriyei* இம்மு is invariably used: as in பதில்மேற்பது, "nineteen," பதில்முப்பத்து, "ten times ten," and that before ஆயிரம் the *shāriyei* இன் is employed; as in பதினாயிரம், "ten thousand." In all other instances the *shāriyeis* இன் and இம்மு are employed indifferently, as பதிகேள்மு or பதில்மேள்மு, "thirteen," &c. (11.) The termination அன் Numerals in noticed in the second part of the preceding Sec- அன்.

tion is sometimes used adjectively: as, **அறு** **கோடி**, “sixty millions, &c.*

Of Distributives.

135. In a distributive sense some of the numerals are in part repeated according to the following rule. The first member of the distributive compound must contain, as the case may be, either the initial vowel of the numeral, or the initial consonant with its accompanying vowel; the vowel must be shortened if long, and connected with the subsequent member of the compound according to the rules of orthography, except that **வ** must be inserted after the **ஐ** of **ஐந்து**. Thus from **ஒன்று** is formed **ஒவ்வொன்று**, “one by one;” from **இரண்டு** is formed **இவ்விரண்டு**, “two and two;” from **மூன்று** is formed **மூம்மூன்று**, “three and three,” and so on (with the exception of **ஒன்பது**) to **பத்து** inclusive, from which is formed **பப்பத்து**, “by tens.”

* From some of the instances adduced in this Section, it will be seen that the Tamul mode of multiplication is exactly the reverse of the English. It may be proper to add that, in order to avoid ambiguity, the **அ** of **பத்து** is, in multiplication, generally changed into **ஐ**; as in **அபத்து** **இரண்டு**, “ten times two,” &c.

Of Numeral Derivatives.

136. (1.) From the numeral **ஒன்று**, a masculine derivative is formed by adding **பன்** or **தன்**, and a feminine derivative by adding **ஞ்**, to the radical or adjective form: as **ஒருபன்** or **ஒருத்தன்**, “a certain man,” **ஒருத்தஞ்**, “a certain woman.”* (2.) From other numerals derivatives are formed by adding the common plural termination **பர்** to their contracted forms; as **இருபர்**, “two persons,” **மூவர்**, “three persons,” **நாலுபர்**, “four persons,” **ஐவர்**, “five persons,” beyond which, in *Kodun Tamul*, the derivatives do not extend. (3.) Derivatives may be formed in like manner from the distributive compounds: as, **ஒவ்வொருவர்**, “one by one,” &c.

Of Ordinals.

137. (1.) The ordinal form of the first cardinal number in its simple state is, when used adjectively, **மேதல்** or (with **ஆம்** the future participle of **ஆகிறது**) **மேதலாம்**, “the first.”† (2.) When

* The numeral **ஒன்று** gives origin also to a plural derivative; **ஒருவர்** signifying “any person” or “persons,” and, with the determinative particle **ஆம்**, “all.”

† **மேதல்** denotes “origin—commencement.” Hence is derived **மேதலாம்**, an adverb of emphasis: as in **நான்மேதலாம்**

in a compound state, the numeral **இரண்ட**, except that it converts **இரண்டு** into **இ**, follows the general rule for the formation of ordinal adjectives, which merely requires that **ஆம்**, the future participle of **ஆகிறது**, “to become,” be added to the substantive forms of the cardinals. Thus, from **இரண்டு** is formed **இரண்டாம்**, “the second;” from **பதினேழ்** is formed **பதினேழாம்**, “the eleventh,” &c. (3.) The numerals with the termination **ஆ** are sometimes found to occur as ordinal adjectives: as in **ஆறாவது** for **ஆறாம்**, “the sixth case,” &c. (4.) The substitution of **ஆவது**, the neuter verbal, for **ஆம்**, the future participle, forms ordinal adverbs: as, **முதலாவது**, “firstly;”^{*} **இரண்டாவது**, “secondly,” &c.

புறம்பேர், “*even I* (literally, *beginning with myself*, I) do not know.” Hence also is derived **முதலான**, which is employed as an adjective of similitude: as in **பசி முதலானவை**, “*hunger and the like calamities* (literally, *calamities beginning with hunger*).” From the same source is derived the phrase **முதல்கொண்டு**, which is used to denote *time to come*: as in **இன்று முதல்கொண்டுவந்தேன்**, “*from this day forward* (literally, *taking this day as the commencement*) I will not do it.”

^{*} This compound term **முதலாவது** signifies also, “*the first thing*,” in common with **முதலானது**, a compound in the *past* form. (See preceding Note.)

Of Fractionals.

138. Of the several minute subdivisions of unity the following are subjoined as of most ordinary occurrence; viz.

ஒன்றின் ஒரு பாகம்	$\frac{1}{320}$		
காணி	$\frac{1}{80}$	—	$\frac{4}{320}$
மா	$\frac{1}{20}$	—	$\frac{16}{320}$
மாகாணி or பைசம்	$\frac{1}{16}$	—	$\frac{20}{320}$
அறுநீக்கால்	$\frac{1}{8}$	—	$\frac{40}{320}$
கால்	$\frac{1}{4}$	—	$\frac{80}{320}$
அறு	$\frac{1}{2}$	—	$\frac{160}{320}$
ஒக்கால்	$\frac{3}{4}$	—	$\frac{240}{320}$

When fractionals are joined to integers or to each other, if the fractional begins with a vowel, the rules of orthography are to be observed; and if with a consonant, the letter *ஓ* must be inserted. Thus from ஒன்று and அறு is formed ஒன்றுறு, $1\frac{1}{2}$; from ஒன்று and கால் is formed ஒன்றுகால், $1\frac{1}{4}$; from கால் and மாகாணி is formed காலேமாகாணி, $\frac{1}{4} + \frac{1}{16}$ or $\frac{5}{16}$, &c.

CHAPTER VII.

OF PARTICLES.

139. Particles are designated in Tamul by the term இடைச்சொல், (*ideichchol*) "intermediate words." Of particles, properly so called, the Tamul language possesses a comparatively small number. Some few have been noticed in former parts of this treatise;* and there are, in *Shen Tamul*, several particles termed, from their redundant character, அஃசொல், (*aseichchol*) "expletive words," which need not be here enumerated. It has been shewn, however, that other parts of speech—particularly the infinitives of verbs—perform occasionally the office of particles:† instances of particular nouns similarly employed will be considered in the present Chapter. It remains only to be mentioned that, as the words formed ac-

* See particularly in Pages 15, 74 and 79.

† See particularly in Pages 83 to 89, and in Pages 93 to 100. See also Notes in Pages 101, 103 and 138.

According to the rules contained in Sections 53 and 54, may be used as well *adverbially* as *adjectively*, the term உரிசுச்சொல், (*urichchol*) "words to be united," may be employed with equal propriety, to designate them in either capacity.

Of the Particle உம்.

140. (1.) When employed as a *copulative conjunction*, the particle உம் must either be added to each of the terms enumerated: as, இவனுமவனும் வந்தார்கள், "both this (person) and that (person) are come;" or, without being added to any of the enumerated terms, it must form part of a collective word used after such terms: as, இவனவனும்வந்தார்கள், "this (person) and that (person) are both come." (2.) When employed as a *disjunctive conjunction*, உம் may either be repeated with a particle of negation after each term: as "நன்மலல்லது/மல்ல, "it is neither good nor bad;" or, when several terms are enumerated, it may be added merely to the last of such terms: as, வெய்யுஞ்சூடு காமம் மலமறுபுயல் காசம் மஞ்சள்தூது, "he feared not heat, cold, wind, rain, hunger or thirst."* (3.) When it is intended to

* There are, according to the Grammars of the elegant dialect, eight methods of enumeration, applicable alike to copulative and disjunctive propositions; viz. either without the aid of particles, or with one of the

mark the *nature* rather than the *number* of the terms enumerated, உம் must be added to the numeral: as, இது கரிகரண்டு மெருது, "these are *both* oxen." (4.) Again, உம் serves to design-

seven following particles, ஏ, என்ஹு, எனு, என்ஹு, என், ஏடு and உம். When terms are enumerated either without the aid of particles or with one of the three particles ஏ, என்ஹு, எனு, a *collective word* must always be subjoined: as, அப்பனிப்பனிநு வரும்வந்தாதி, "that (person) and this (person) are *both* come;" நாணேநியேயவனே or நாணேன்ஹுநியேன்ஹுவனேன்ஹு or நாணேனுநியேனுபவனேனுபவரும்போவனம், "I, thou and he, (we) *three persons* will go. When any one of the four particles என்ஹு, என், ஏடு, உம் may be employed, a *collective word* may be optionally subjoined or omitted: as, *without* a collective term, சாத்தனேன்ஹுகோத்தனேன்ஹுசோன்னைவதிவந்திலாதி, "the persons named Sāttan and Kottan are not come;" நாணேனநியேன or நாணேடுநியோடு or நாணுநியுநிம்பனம், "I and thou will stand;" and, *with*, a collective term சாத்தனேன்ஹுகோத்தனேன்ஹுருவரும்பவந்திலாதி, "Sāttan and Kottan are, *both*, not come," or "are not either of them, come;" நாணேனநியேனவருவருநிம்பனம், "I and thou will *both* stand," &c. Lastly, the three particles என்ஹு, என் and ஏடு may be added to the *last* only of any enumerated terms and be *understood* after the rest: as, வகையென்ஹுரண்டு டுக்கெடல்வகை, "there is not any evil greater than either contention or hatred;" நாநியவனேனுவரும், "I, thou and he, (we) *three persons*;" பொருளிடங்காலஞ்சேனைகுணநகோபுலோபாபாஹம், "property, place, time, a bodily member, quality and profession, (these) *six things*."

nate the *completeness* or *totality* of any specified number of terms: as, என் க்கிரண்டு கண்ணு நோடுது or என் க்குக் கண்ணிரண்டு நோடுது, "I have a pain in *both eyes*;" இநத முக்குதி ஹாயமெனது or இநத க்குதி ஹாயமெனது, "these horses are *all three* mine." (5.) The particle உம் may represent, according to the context, the English conjunctive words "*also*" and "*even*," respectively: as, இதுவுமெனது, "this *also* is mine;" ஒன்றுதேய்யேன், "I will not do *even one thing*," or "any thing;" தண்ணீருங் கொடான், "he will not give *even* water," &c. (6.) Lastly, the particle உம், when used after words or particles of interrogation, denotes *universality*. Thus from ஆர், "who," is derived ஆரும், "*all*;"* from எப்போது, "when," is derived எப்போதும், "*always*," &c. Thus, also, in the following stanza from Tiruvalluvar Kural;

எநநன் ஹுகோன் ஹுர்க்கு முயவுண்டா மு
யவுண்டா
செயநன் ஹுகோன் ஹமகம்கு

"Life may yet remain to *all* those who have slain

* It should be mentioned that ஆரும், like the French *personne*, is used only with a negative form of verb: as in ஆரும்பொந்ததில் உலா, "no person came."

all (other) virtues; but from him who has slain (i. e. obliterated the remembrance of) benefits conferred, life is departed!"

The interrogative particle எ and the conjunctive particle உம் communicate to *both* of the intermediate terms, நான் and கொன் டு ரீ க்கு, a universality of meaning.

Of the Particle உ.

141. The letter உ performs the office of a *pure interrogative adjunct*; as in நயா, "is it thou?" உனக் குத் தெரியுமா, "dost thou understand?" &c.

Of the Particle ஓ.

142. (1.) The particle ஓ properly denotes *dubitative interrogation*, and when employed in interrogative sentences, it must always be affixed to the word expressing the matter to which the question applies. Thus, நயேனக் குப் பண நதநதா யேன signifies, "didst thou give me the money," or "the fanams?"* நயேனக் குப் பத்தப்பண லோதநதாய் signifies, "didst thou give me ten fanams?" நயேனக் கோபத்தப்பணந தநதாய் signifies, "didst thou give me ten

* பணம் (panam,) the general term for money, is used also for that particular denomination of coin which constitutes the forty-fifth part of a Star Pagoda and the twelfth of an Arcot Rupee.

fanams?" and தியேரேபெனக் கூப்பத்தப்
பணந்தந்தாய், "didst thou give me ten
fanams?" (2.) In treating of the various uses
of the connective *vinisyeoham*, or ஏன், it was
stated that ஏன், in conjunction with the in-
terrogative particle ஏ, had the force of the
English word "*whether*."* It may be here added,
that before words expressive of *ignorance or doubt*,
the particle ஏ is used by itself with the same sig-
nification: as, உறவறவேபெனக்குத்தே
ரியாத, "I know not *whether* he will come;"
அவனேசந்தேதம், "it is doubtful *whether* it
is he," &c. (3.) The conjunctive forms of ஏன்
கூறது, annexed to the particle ஏ, represent
the English particle "*but*," as, அவனேபென்
முல் or அவனேபென்றான் இதுச்சொன்
னான், "*but* he said this," (literally, "*if you ask
respecting him*" or "*respecting what he has said, he
said this*"). (4.) If to the conjunctive form of a
verb be added the particle ஏ, either by itself or
coupled with one of the negative words அன், அல்,
அல்ல, it denotes the necessity of some
specified means to the attainment of the end proposed:
as, அவன்வந்தாலோ or வந்தாலன்றோ
or வந்தாலல்லோ or வந்தாலல்ல

* See Part 1 of Section 103.

வேபாசேயமாதும், “if he come, and *not otherwise*, victory will be obtained,” &c.* (5.) The particle **ஓ**, as has been already partially stated in Section 96, often denotes *emphatic negation*: as, நாணேயுததச்சேரன்னேன், “did I say this,” i. e. “assuredly I did not say this,” &c. (6.) In hyperbolical descriptions, the particle **ஓ** sometimes performs the office of a copulative conjunction: as, in describing a festival, அங்கே கூட்டினமனுமரோபநதகுதிறாகனோர்பாணகனோரகோவலலேவழநதகாணிகனகனோரகுவத்தமலரகனோரசேயதசீமப்பகனோரவதேஸ்லாமேவராவஞ்சேரல்லத்தநதன்னமயல்ல, “the multitudes that were there assembled, *and* the horses *and* the elephants that were brought together, *and* the various offerings in the temple, *and* the beautiful display of flowers, *and* the gorgeous decorations—all this bids defiance to the ablest powers of description!” (7.) The addition

* The compound words அன்றோ, அல்லோ and அல்லவேபா, signifying “is it not so?” must, like the simple particle **ஓ**, be added to the word denoting the particular matter to which the question applies: as, இவனன்றோயுததச்சேரன்னுன், “he said this, is it not so?” or “was it not *he* who said this?” இவனனுததச்சேரன்னுல்லோ, “he said this, is it not so?” or “was it not *he* who said this?” &c.

of the particle *ஓ* to any interrogative word, or, in other words, a *double interrogative*, is expressive of *ignorance*: as, *ஆரோ*, “*I know not who he is*;” *அப்பனெங்கேயோ*, “*I know not where he is*;” *ஆரோவொருவன்வந்தான்*, “*some person whom I know not is come*;” in each of which examples there is an ellipsis of the negative verb. (8.) A reduplicate *ஓ* serves as an interjection of *joy*: as, *ஓஓநல்லசொச்சாரம்*, “*oh! delightful intelligence*;” of *admiration*: as, *ஓஓவாச்சரியம்*, “*oh! wonderful*;” or of *contempt*: as, *ஓஓவதுமாதிரிமோ*, “*oh! is that all!*”

Of அய்யோ and other Interjections.

143. The words *அய்யோ*, *ஐயோ*, *ஐயய்யோ* and *அநதோ* are employed as interjections to denote *grief* or *compassion*: as, *அய்யோவெதேய் படியாய்மறு*, “*alas! how happened this*,” &c. An elongated *அ* is also used as an interjection of *compassion*: as, *அஅசேய்மறுன்*, “*alas! he is dead*.”

Of the Particle எ.

144. (1.) The particle *எ* denotes *emphasis*, and it must always be added, in the same manner as the particle *ஓ*, to the word denoting the matter on which stress is to be laid: as, *நீயெனக்கி* *ஹதச்சொன்னாய்*, “*thou didst indeed tell me this*;” *நீயெனக்கிஹதயேசொன்னாய்*, “*thou*

didst tell me *this very thing* ;” நியேயனக் கேய
 நுதச்சேரன்னுய, “*thou didst tell me this* ;”
 நியேயனக் கிறுதச்சேரன்னுய, “*thou
 thyself didst tell me this*.” (2.) Hence this par-
 ticle serves to designate one out of many: as,
 where a person intends to select any particular
 article, குதேயனக் குபெண்டும், “*this is
 the one I want*,” &c. (3.) The particle ஏ is used,
 elegantly, in exclamations of grief: as, அய்யோ
 கேட்டேனேயன்மகன்நதோய்மநது
 பட்டானே, “*alas! I am indeed undone! alas! my
 son is indeed dead!*” (4.) Sometimes, as in the
 ablative signs mentioned in Section 38, and as in
 several instances to be noticed in the following
 Sections, the letter ஏ will be found to occur as a
 mere expletive.*

Of the Particle ஏன்.

145. (1.) The particle ஏன் represents the English
 interrogative “*why*.” When placed *before* a verb,
 the latter is susceptible of the several changes
 of person, number, gender and tense: as, ஏன்
 வருகியுய, “*why comest thou?*” ஏன்வந
 தாய், “*why is she come?*” ஏன்வருவார்கய்,

* From the examples adduced in Sections 142 and 144, the reader
 will observe that the rule contained in Section 18 is not applicable to
 the particles ஓ and ஏ, which are not constituent parts, but only occasional
 adjuncts of words.

“*why* will ye come?” &c. When placed *after* a verb, the singular masculine form of the third person future is used for each person, number, gender and tense: as, நான், நீய், அவர், அவர்கள், அதுவருவானேன், &c. (2.) Hence the term அநேகேனான் or அநேகேனான், in which ஏன் is compounded with the demonstrative pronoun and the conjunctive forms of என்கிறது, represents the English conjunction “*for*.” as, அப்படிசெய்யாதேயநேகேனான், “do not thus, *for* (literally, *if you ask, why is that*) it will not come to good.” In like manner the term அநேகேனான் or அநேகேனான் has the force of the Latin word “*videlicet*.” as, நான்சொன்னதிலேயநேகேனான் பரவத்தீம்தொழுவும், “from that which I have mentioned, *viz.* (literally, *if you ask, what is that*) from sin, evil will ensue.”*

Of ஸ்ரீ and ஸ்ரீ.

146. (1.) The words ஸ்ரீ and ஸ்ரீ are properly nouns substantive, of which the former denotes “*antecedence*” and the latter “*sequence*,” as well in *place* as in *time*. It is, therefore, by a *rett-ttu-meittoghei*, or “an ellipsis of the signs of inflexion,”

* The word ஏது, with a long ஏ, is an interrogative particle; used generally in a manner analogous to the French “*quoi*!”

that these and similar words perform, in an uninflected state, the office of postpositions.* (2.) **முன்** and **பின்** govern nouns either in the *aorist* or the *dative case*: as, **கூடமுன்முன்** or **பின்**, “before” or “behind the house;” **அவர்க்குமுன்** or **பின்வந்தேன்**, “I arrived before” or “after him,” &c. (3.) When used with verbs, **முன்** must be added either to the *future participle* of an *affirmative verb*: as, **நான்வருமுன்போனான்**, “he was gone before I arrived;” or, to the contracted *negative participle*; as, **நான்வராநாமுன்போனான்**;† and **பின்** must be added to the *past participle* of an *affirmative verb*: as, **நான்வந்தபின்வரான்**, “he will go after I shall have arrived,” &c. (4.) Both **முன்** and **பின்** may be used with neuter pronominal verbals, or, as they are termed in the Fifth Chapter, neuter verbal *paghupadams*, from the past and future tenses, governing them either in the *aorist* or the *dative case*: as, **நிய்வந்ததின்**

* In the use of these and other words to be noticed in the following Sections, the Hindustani scholar will trace a marked coincidence with the compound postpositions of that language.

† This use of the negative verb will suggest the rule in the French language which enjoins that, after certain particles, the sign of negation “*ne*” be used before the tenses of the subjunctive mood: as, *à moins qu’il ne vienne*, “unless he comes;” *de peur qu’ils ne le fassent*, “lest they do it,” &c.

முன். or டன்; நியபருவதற்குமுன் or டன், &c. The word முன் may be used, also with the dative, of the neuter verbal *paghupadam* from a *negative* verb: as, நியபாராததற்கு முன், &c.*

Of மேல் and கீழ்.

147. (1.) மேல் and கீழ் are properly nouns substantive, denoting severally "*height*," and "*depth*." These words seldom occur in any other than an uninflected state, coupled occasionally with the letter ஓ. (2.) When employed in their original signification, மேல் and கீழ் require, as postpositions, either an aorist or dative case: as, நிலத்தின் or நிலத்துக்குமேல், கீழ், "*above*" or "*below the earth*," &c. (3.) Hence these words serve to denote comparison: as, அறத்தின்மேல் ஒன்றுமாய் உல, "*there is not any good above*" or "*greater than virtue*;" பாவத்தின்கீழ் ஒன்றுமாய் உல, "*there is not any evil below*" or "*worse than sin*," &c. In this sense மேல் may

* The letter ஓ is often added to these words; and several derivative forms, in adverbial and other capacities, occur in the dictionaries. It may be here mentioned, however, that முந்தி, the form of the *vinēyechcham*, and முந்த, the form of the infinitive, from முந்த கி டு, "to precede," are often used either *adverbially*: as, முந்தி or முந்தவது முதலே, "*first of all do this*;" or as *postpositions* governing terms in the dative case: as, அவருக்கு முந்தி or முந்தவருந் தேன், "*I arrived before him*."

be used, also, either with the aorist or dative case of a neuter verbal *paghupadam*: as, நான் சொன்னதின் or சொன்னதுக்கு மேல் செய்தான்,* “he has done *more than I told him*,” &c.; opposed to which is குறைய, the infinitive from குறையுதல்,† which governs a dative case: as, பெறச் செய்ததுக்குக் குறையுபாடுகிறது, “he has received *less than (the value of) his work done*,” &c. (4.) By an easy transition from their original meaning, மேல் and கீழ் represent severally the English words “*upon*” and “*under*.” In this sense, மேல் requires the aorist case: as, வட்டி மேலேற்றான், “he is gone *upon* the housetop;” and கீழ் either the aorist or dative: as, அதன் or அதுக்குக் கீழ்த்து, “place this *under* that,” &c. (5.) By a figurative extension of the last mentioned signification, மேல் answers to the English word “*after*,” as, அதன் மேலுதச் செய், “do this *after* (literally, upon) that,” &c.‡

* In this and similar instances of a double government, the use of the *aorist* case is, in point of elegance and correctness, generally to be preferred.

† See Page 88.

‡ The reiterative compound மேல் மேல் or மேன் மேல், signifies “*more and more*.”

Of உஓர்.

148. (1.) உஓர் is a noun substantive, denoting "the inside." When employed as a particle, it occurs in its uninflected form, coupled generally with the letter ஓ. (2.) As a postposition, it requires either the aorist or the dative case: as, ஓடட ஓஓர்ஓர், "within the house;" ஓபர்ஓர்ஓர்ஓர், "in" or "among them," &c (3.) It is also used adverbially: உஓர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர், "within there is not any thing," &c.*

Of உபர்.

149. (1.) உபர், which is properly a noun substantive importing "junction," is employed as a particle in its uninflected state, coupled with the letter ஓ. (2.) When used with nouns and pronouns, which it governs in the aorist case, it represents the English preposition "with:" as, ஓகரபத்ஓபர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர், "speak not with

* உஓர் forms with படுகிஓது or ஓகிஓது a compound verb signifying *literally*, "to enter:" as, ஓகரபத்ஓபர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர், "he entered the fort;" and *metaphorically*, "to be privy to a thing:" as, ஓகரபத்ஓபர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர், "he became my confidant." Hence the transitive form signifies "to confide:" as, ஓகரபத்ஓபர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர்ஓர், "he confided in me."

anger" or "angrily," &c. (3.) It is used as a particle to denote *celerity*, either absolutely: as, உடனேயா, "come *quickly*;" or, as an adjunct to a participle: as, நான்னுதச்சேரன்னவடனேபொனென், "as soon as I had said this, (literally *with saying this*) I departed," &c.*

Of வறா and மட்டு.

150. (1.) The words வறா and மட்டு are nouns substantive denoting a "*limit*" or "*measure*." When employed as postpositions, the particle உம் is added to the dative case of the former, and to the latter in its uninflected state. (2.) Both வறாக்கும் and மட்டும் may be joined to the uninflected forms of nouns: as, இந்நாள்வறாக்கும் or மட்டும், "*until this day*," &c.; but the latter is used, more elegantly, with a dative case: as, அந்தவூட்டுக்குமட்டும், "*as far as that house*," &c. The interrogative and indicative letters prefixed to மட்டு in its signification of "*measure*," form the compound words இம்மட்டு.

* உடன் forms with படுகிறது a compound verb, signifying "to consent—concur," and requiring a dative case: as, பாவத்துக்குடன்பட்டான், "he *consented* unto sin:" என்ருக்குடன்பட்டான், "he *concurred* with me." Again, உடன் forms with ஒருங்கு, "the whole," a compound term, signifying "*jointly*" or "*together*:" as, ஒருங்குபடுகின்றார்கள், "they arose *together*."

“thus much;” அம்மட்டு, “so much;” எம்மட்டு, “how much?”

Of மாதிரி, அளவு and தண்.

151. (1.) மாதிரி, அளவு and தண் are nouns substantive denoting “quantity;” of which the first is applicable to every species of computation; the second to every mode except that of *simple numeration*, and the third to *simple numeration* only.
- (2.) மாதிரி, when used by itself, represents மாதிரி the English adverb “only:” as, நான் மாதிரி தான். வந்தேன், “I only am come.” With the ablative sign இல் it is added to participles as a particle denoting *celerity*: as, நியைந்தச் செய்யுமா திரத்தில், “as soon as thou doest this,” &c. Lastly, the interrogative and indicative letters prefixed to மாதிரி form adjuncts of *quantity*: as, இப்பணமேம்மாதிரி, “how much money is here?” இப்பொன்னேம்மாதிரி, “what is the weight of this gold?” இந்தத்தானியமேம்மாதிரி, “how much grain is here?” நீண்டமேம்மாதிரி, “how long?” அகலமேம்மாதிரி, “how broad?” உயரமேம்மாதிரி, “thus high;” ஆழமேம்மாதிரி, “so deep.”
- (3.) அளவு, coupled with உம், may அளவு be joined to the future participle or to any of the neuter verbal *paghupadams*, with the force of the English particle “until:” as, நியைந்தச் செய்யுமளவும் or செய்கிறதளவும், “until thou

doest this," &c. If, in the above forms of construction, the infinitive ஆக be substituted for உம், the compound term அஃதாயாக will represent the English expression "*according to*:" as, நீயிசேய்
 துதாயாகப் பரிசுலம்புமாம், "thou shalt be rewarded *according to* (literally, *according to the measure of*) thy deeds." The term அஃதாயாக may be joined, also, to the dative case of nouns: as, என்னுஞ்சுக்காயாகத் தந்தான், "he has given *according to* (literally, *according to the measure of*) my desire." Lastly, the interrogative and indicative letters prefixed to அவு form adjuncts of *quantity*: as, இப்பொன்றேன்வ்
 வாவு, "*what is the weight of this gold?*" &c. (4.) துண, coupled with உம், may be joined to the future participle (whose termination it changes into அம்) with the force of the English particle "*until*:" as, நீயுதச்சேய்யந் துணயம், "*until thou doest this*," &c. The interrogative and indicative letters prefixed to துண form adjuncts of *number*: as, எத்துண்பணம், "*how many fanams?*" அத்துணபருமம், "*so many years*," &c. (5.) The word அதிகம் denoting "*increase*," repeated after மாதிரிம், அவு or துண, serves to denote reiterative comparison. In all such reiterative sentences, the first member must commence with the interrogative letter எ, prefixed to one of the nouns of quantity, and terminate with ஓ; while one of the indicative

துண.

அதிகம்.

letters இ or உ, prefixed to a noun of quantity, will mark the commencement of the second member. Thus, எம்மாத்திரமதிகநதநதா யோவம்மாத்திரமதிகன்கேல்வம் வனாகும் or எவ்வனாவதிகநதநதா யோவவ்வனாவதிகன்கேல்வம்வனாகும் or எத்தனையதிகநதநதா யோவத்தனையதிகன்கேல்வம்வனாகும் may each be rendered "*the more thou hast given, the more shalt thou receive,*" &c.

Of போது or போடுது.

152. (1.) The word போது or போடுது, which is a noun substantive, signifying "*time,*" may be used with the present and future participles, to denote *time*: as, அவன்வருகிற or வருகும் போதுநியம்பா, "*when he comes, come thou also;*" and with the past participle, to denote *causality*: as, நியேன்வாழ்ந்தமனனபோடுதடிப்படுவாய், "*thou shalt be beaten, because thou hast disobeyed my orders.*"* (2.) The interrogative and indica-

* அளவூல் and இடத்தூல் (the ablatives in இல் from அவ்வு, "measure"—"quantity," and இடம், "place,") may be employed in the manner noticed in the text; and it has been already mentioned, in the 3rd Part of Section 93, that the words உன் and உட்கு signifying "place," may be joined, with a like signification, to the past *vinaiyechham* in உன். It may be here mentioned, also, that the word அல்ல, noticed in Section 93, frequently completes a sentence; in

tive letters prefixed to போது form the compound words எப்போது, “when?” இப்போது, “now;” அப்போது, “then;” or, contracted, எப்போ, இப்போ, அப்போ.

Of படி.

153. (1.) The word படி, which is a noun substantive denoting “manner,” may be joined in its uninflected form, coupled sometimes with the letter ஓ, to any of the participles: as, நியதேய்யம் படி or படியே நானுஞ் செய்வேன், “I will do in the manner that thou doest” or “as thou doest,” &c. (2.) When joined to the participles in the form of the dative case, படி imports an end: as, உன் உணப்பார்க்கும் படிக்கு வருதேன், “I am come in order that I may see thee” or “to see thee,” &c. (3.) When joined to the participles in the form of the ablative in ஆல், படி denotes causality: as, நியதா தச்சேய்தபடியாலேன்க்குச்சநதோடினாண்டு, “I am rejoiced because thou hast done this,” &c.* (4.) The interrogative and indicative letters prefixed to படி form the compound words எப்படி, “how?” இப்படி, “thus;” அப்படி, “so.”

which case it must be considered as a *vincikkurrippu*, in the 3rd person neuter singular, from அஃ, “so.”

* Hence with ஆன், the past participle from ஆகிறது, is formed the compound term ஆன் படியாலால், which is often used absolutely in the sense of the English particles, “wherefore”—“therefore.”

Of பஹம் and பரஸ்.

154. (1.) From the words பஹம் and பரஸ், which are nouns substantive denoting “a *side*” or “*part*,” are formed, by means of the interrogative and indicative letters, the compound terms எப்பஹம், எப்பரஸ், “*whither?*” இப்பஹம், இப்பரஸ், “*hither;*” அப்பஹம், அப்பரஸ், “*thither.*” (2.) When employed as postpositions, these compound terms require a dative case: as, அஹம் கீப்பஹம் or இப்பரஸ், “*on this side of the river;*” அஹம் கீக்கப்பஹம் or அப்பரஸ், “*on that side of*” or “*beyond the river,*” &c. (3.) The word பஹம் serves also to denote, κατ' ἔξωθεν, “the *outside*,” as the correlative of ἑνθεν, “the *inside*.” In this sense it is employed, in the local ablative form, either adverbially: as, பஹத்திலே ஹதக் கேரஸ்ஸராதே, “*mention it not abroad;*” or as a postposition requiring a dative case: as, ஓட்குக் குப்பஹத்திலேபேரஹன், “*he is gone out of the house.*”

APPENDIX.

INFLEXIONS OF NOUNS, PRONOUNS AND VERBS.

NOUNS.

(1.) KODUN TAMUL.

1.

Without the Shāriyei இஸ். Sect. 38.

மட, a spot.

SINGULAR.

Nominative	மட	a spot
Genitive	மடவனுடைய, உட . .	of a spot
Dative	மடவுக்கு*	to a spot
Accusative	மடனாவ	a spot
Vocative	மடவே	O spot
Local Abl.	மடவால், இடத்தில்	in a spot
Causal Abl.	மடவால்	by a spot
Social Abl.	மடவோடு	with a spot

* Certain nouns of time have இஸ் shāriyei in the dative case; as in இஸ் நாவதுக்கு dat. of இஸ் நா, "to-day," &c.

PLURAL. Sect. 44.

Nom.	மஹகஸ்த	spots
Gen.	மஹகஸ்தனுடைய, உட . . .	of spots
Dat.	மஹகஸ்தக்கு	to spots
Acc.	மஹகஸ்த	spots
Voc.	மஹகஸ்தே	O spots
L. Abl.	மஹகஸ்தில், இடத்தில் . .	in spots
C. Abl.	மஹகஸ்தால்	by spots
S. Abl.	மஹகஸ்தோடு	with spots

2.

With the Shāriyei இண். Sect. 41.

கண், the eye.

SINGULAR.

Nom.	கண்
Gen.	கண்ணினுடைய, உட
Dat.	கண்ணிக்கு*
Acc.	கண்ணினை*
Voc.	கண்ணே
L. Abl.	கண்ணினில், இடத்தில்
C. Abl.	கண்ணினால்
S. Abl.	கண்ணினோடு

PLURAL.

Nom.	கண்கள்
Gen.	கண்களினுடைய, உட. க. ர. ல.

* It should be here mentioned that, in the dative case, கண்ணிக்கு, with the *shāriyei* உக், and in the accusative case, கண்ணினை, without the *shāriyei* இண், are the most ordinary forms in *Kodun Tamul*.

3.

Noun in ட், Sect. 42.

SINGULAR.

Nom. முகம், a countenance

Gen. முகத்துடைய. க. ர. ல.

4.

Noun in ஓ, Kutt-ttiyakugharam. Sect. 42.

SINGULAR.

Nom. வீடு, a house

Gen. வீட்டுடைய. க. ர. ல.

5.

Nouns in டு, Kutt-ttiyalugharam. Sect. 42.

SINGULAR.

Nom. ஆறு, a river

Gen. ஆறுடைய. க. ர. ல.

6.

Nouns in ஓ, &c. Sect. 41.

SINGULAR.

Nom. தம்ப, a younger brother

Dat. தம்பக்கு

1.

ലമു, a mount. Sect. 39.*

CASES.	SINGULAR.	
First	மஊ	a hill
Second	மஊய் ஊய்	a hill
Third	<div style="display: inline-block; vertical-align: middle;"> { மஊய் ஊய் . . . } { மஊய் ஊய் . . . } </div>	<div style="display: inline-block; vertical-align: middle;"> by with </div> a hill
Fourth	மஊய் ஊய்	to a hill
Fifth	மஊய் ஊய், ஊய்	in or from a hill
Sixth	<div style="display: inline-block; vertical-align: middle;"> மஊய் ஊய் { ஊய், before sing. } { ஊய், before pl. . . . } </div>	of a hill
Seventh	மஊய் ஊய் ஊய்	in, near or at a hill
Eighth	மஊய்	O hill

CASES.	PLURAL.	
First	மேலாக ஓர்	hills.
Second	மேலாக ஓர் மேலாக	hills. K. T. L.

* In this example the cases are arranged according to the order observed in the Grammars of the elegant dialect. Each case is designated, in *Shen Tamul*, either according to its place in the series, or, as mentioned in Section 38, according to the form of its termination. It will be observed, that the terminations $\underline{\text{அரு}}, \underline{\text{அரு}} and \underline{\text{அரு}}, \underline{\text{அரு}}$, of which, (as stated in Section 51) the two latter are often used synonymously with the two former, form only one case. In the vocative case, the termination $\underline{\text{அரு}}$ is, by a special rule, converted into $\underline{\text{அரு}}$.

2.

With the Shūriyei உதண்.

CASES.

SINGULAR.

First சாத்தன், a florist, or a proper name

Second சாத்தனது உண். க. ர. ல.

PRONOUNS.

1.

நான், I. Sect. 57.

(I.) KODUN TAMUL.

SINGULAR.

Nom. நான்

Gen. என்னுடைய, எனது.

Dat. எனக்கு

Acc. என்னை

I. Abl. என்னால், இடத்தில்

C. Abl. என்னால்

S. Abl. என்னோடு

PLURAL IN கஃ.

Nom. நாங்கள்

Gen. எங்களுடைய

Dat. எங்களுக்கு க. ர. ல.

PLURAL FORM, used also as a Substitute for the Singular.

Nom. நாம்

Gen. நம்முடைய, நமது

Dat. நமக்கு

Acc. நம்மால். க. ர. ல.

(II.) SHEN TAMUL.

CASES.	SINGULAR.
First	நான் or யான்
Second	என்னை*
Third	{ என்னால்,* உன் என்றோடு,* ஏடு
Fourth	எனக்கு or எங்கு
Fifth	என்றால்,* இன்
Sixth	எனது
Seventh	என்கண்

CASES.	FIRST PLURAL.
First	நாம் or யாம்
Second	எம்மால் or நம்மால்.* க. ர. ல.

CASES.	SECOND PLURAL.
First	நாங்கலர் or யாங்கலர்
Second	எங்கலர் or நங்கலர்
Third	எங்கலரால் or நங்கலரால், &c.
Fourth	{ எங்கலருக்கு or எங்கட்கு நங்கலருக்கு or நங்கட்கு. க. ர. ல.

* In each of these cases, as also in the corresponding cases of the second and third primitive pronouns, the *mellinam* may, in *Shen Tamul*, remain single: as, என்னை, &c.

2.

நீய் or ந, thou. Sect. 57.

(I.) KODUN TAMUL.

SINGULAR.

Nom. நீய் or ந

Gen. உன்னுடைய, உனது. க. ர. ல.

PLURAL IN கஃ.

Nom. நீங்கள்

Gen. உங்களுடைய க. ர. ல.

PLURAL FORM, used only as a Substitute for the Singular.

Nom. நீ

Gen. உமதுடைய, உமது. க. ர. ல.

(II.) SHEN TAMUL.

CASES.

SINGULAR.

First நீய் or ந

Second உன்னை or நன்னை or நுன்னை. க. ர. ல.

CASES.

PLURAL.

First நீர் or நீய் or நீங்கள்

Second உமம் or நம்ம் க. ர. ல.

3.

தான், himself, herself, itself. Sect. 57.

(I.) KODUN-TAMUL.

SINGULAR.

Nom. தான்

Gen. தன்னுடைய, தனது. க. ர. ல.

PLURAL IN கஓர்.

Nom. தான்கஓர்

Gen. தன்கஓருடைய. க. ர. ல.

PLURAL FORM, *used only as a Substitute for the Singular.*

Nom. தாம்

Gen. தம்குடைய, தமது. க. ர. ல.

(II.) SHEN TAMUL.

CASES. SINGULAR.

First தான்

Second தன்மஓர். க. ர. ல.

CASES. FIRST PLURAL.

First தாம்

Second தம்குடைய. க. ர. ல.

CASES. SECOND PLURAL.

First தான்கஓர்

Second தன்கஓருடைய. க. ர. ல.

4.

இவன், he, இவள், she, இது, it. Sect. 59.

(In a Proximate Sense.)

(I.) KODUN TAMUL.

SINGULAR.

Nom. இவன்

Gen. இவனுடைய

Dat. இவனுக்கு or இவற்கு

Acc. இவனை. க. ர. ல.

SINGULAR.

Nom. இவள்

Gen. இவளுடைய

Dat. இவளுக்கு

Acc. இவளை. க. ர. ல.

COMMON PLURAL.

FIRST, used also as a Substitute for the Singular.

Nom. இவர்

Gen. இவருடைய

Dat. இவர்க்கு

Acc. இவரை. க. ர. ல.

SECOND.

Nom. இவர்கள்

Gen. இவர்களிடைய

Dat. இவர்களுக்கு

Acc. இவர்களை. க. ர. ல.

SINGULAR.

Nom.	இது
Gen.	இதனுடைய or இதனுடைய
Dat.	இதற்கு or இதற்கு
Acc.	இதை or இதனை or இதனை or இதனை
L. Abl.	இதில் or இதனில், இடத்தில் or இதனால், இடத்தில்
C. Abl.	இந்தால் or இதனால் or இதனால்
S. Abl.	இதோடு or இதோடு or இதோடு

PLURAL.

Nom.	இதுகள்
Gen.	இதுகளைய. க. ர. ல.

(II.) SHEN TAMUL.

CASES.	SINGULAR.
First	இவன்
Second	இவனை
Third	இவனால், &c.
Fourth	இவனுக்கு or இவற்கு. க. ர. ல.

CASES.	SINGULAR.
First	இவள்
Second	இவளை
Third	இவளால், &c.
Fourth	இவளுக்கு or இவர்க்கு. க. ர. ல.

COMMON PLURAL.

CASES. FIRST.

First இவர்

Second இவ்வாறு. க. ர. ல.

CASES. SECOND.

First இவர்களுள்

Second இவர்களுள். க. ர. ல.

CASES. SINGULAR.

First இதன் or இஃது

Second இதன் or இஃது or இதனது or இதனை
or இதனை. க. ர. ல.

CASES. PLURAL.

First இவை or இவ்

Second இவற்றுள் or இவற்றினுள்

Third இவற்றுள் or இவற்றினுள், &c.

Fourth இவற்றுள் or இவற்றினுள்.* க. ர. ல.

* The foregoing example of the mode of inflecting the proximate demonstrative pronoun, may serve as a model for the inflexion of the other pronouns enumerated in Section 59. Masculine nouns in ஓர் are inflected according to the standard of a masculine interrogative or demonstrative pronoun.

VERBS.

(I.) AFFIRMATIVE VERB.*

ACTIVE VOICE OF THE VERB செய்யுதல், to do.

Root செய்.

1. Indicative Mood. PRESENT TENSE. Sect. 65.

(*Ideinilei* கையு, in *Kodun Tamul*; கையு or கின்னையு or sometimes
ஆநின்னையு, in *Shen Tamul*.)

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	கையென்	கையென்—கின்னையென்—ஆநின்னையென்
2d PERSON	கையுப்	—கின்னையென்—ஆநின்னையென் கையுப்—கின்னையுப்—ஆநின்னையுப்— கின்னையென்—ஆநின்னையென்—கின்னையு
செய்		—ஆநின்னையு†
3d PERSON	M. கையென்	கையென்—கின்னையென்—ஆநின்னையென்— கின்னையென்—ஆநின்னையென்
	F. கையுள்	கையுள்—கின்னையுள்—ஆநின்னையுள்— கின்னையென்—ஆநின்னையென்
	N. கையு†	கையு†—கின்னையு—ஆநின்னையு

* A single example will serve to illustrate the inflexion of Tamul verbs; since in every verb, the same forms of termination (see Section 64) are subjoined to the *ideimileis* or temporal signs, as detailed in Sections 65, 66 and 67.

† It does not appear that the *shūriyei* அன் is inserted before the short termination இ.

‡ The க of கையு is frequently omitted: as in செய்யுதல்.

PLURAL.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	கீடேயம்*	கீடேயம்†—கீண்டேயம்—கீண்டேயம் —கீண்டேயம்—கீண்டேயம்— கீண்டேயம்—ஆநீண்டேயம், &c.
2d PERSON	கீடேயம்*	கீடேயம்—கீண்டேயம்—கீண்டேயம்
3d PERSON	C. கீடேயம்* N. கீடேயம்	கீடேயம்—கீண்டேயம்—கீண்டேயம் கீண்டேயம் and sometimes கீண்டேயம்

PAST TENSE. PART 8, of Sect. 66.

(Ideinilei கீ.)

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	கீடேயம்	கீடேயம்—கீண்டேயம்
2d PERSON	கீடேயம்	கீடேயம்—கீண்டேயம்—கீ
3d PERSON	M. கீடேயம் F. கீடேயம் N. கீடேயம்	கீடேயம்—கீண்டேயம் கீடேயம்—கீண்டேயம் கீடேயம்

* The 1st person plural, and the 2nd and 3rd persons of the same number *without the affix கீடேயம்*, are employed also in *Kodun Tamul* as substitutes, in polite and respectful forms of speech, for the same persons of the singular number. See Note in Page 42.

† In the masculine and feminine genders the affix கீடேயம் is, in *Shen Tamul*, sometimes added, in each tense, to the plural terminations of *each* of the *three persons*: as, கீடேயம் கீடேயம் கீடேயம், &c. (See Sect. 64.)

PLURAL.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	தோம்	தோம்—தேம்—தனேம்—தாம்— தனம்
சேய் 2d PERSON	தீர்கண்	தீர்—தனார்
3d PERSON	C. தார்கண். N. தது	தார்—தனார் தன and sometimes த

FUTURE TENSE. PART 3, of Sect. 67.

(Ideinilei வ.)

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	வேன்	வேன்—வனேன்—வல்—வன் —ஓ*
2d PERSON	பாய்	பாய்—பண்ணை
சேய் 3d PERSON	M. பான் F. பான் N. உம்	பான்—பண்ணை—உம்† பான்—பண்ணை—உம்† உம்†

* Of the four terminations ஓ, ஓ, து and ஸ, mentioned in Section 64, து is most generally employed; as in சோல்வ து, வரு து, வாழ் து, &c. But the choice of the penult letter must in each case be regulated by the authority of example. Sometimes the syllable ஓ occurs as a *shāriyei* or expletive: as, சேய் ஓ வேன், &c.

† Referring to an observation contained in the latter part of Section 67, it may be here mentioned that, in this form of the third person future, many verbs are, in Tamul poetry, liable to suffer syncope.

PLURAL.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	வேரம்	வேரம்—வேம்—வனேம்—
சேய்		வாம்—வனம்—கும்
2d PERSON	வரீகல்த	வரீ—வனரீ
3d PERSON	C. வரீகல்த	வரீ—வனரீ*
N. உம்		உம்—உங்கல்த

2. Imperative Mood.† Sect. 68.

	KODUN TAMUL.	SHEN TAMUL.
SINGULAR.	சேய்	சேய்—சேய்யாய்—சேய்தி—
		சேய்மோ and sometimes சேய்கு
RESPECTFUL FORM.	சேய்யம்	
PLURAL.	சேய்யங்	சேய்யங் கோல்த—சேய்யரீ—
	கோல்த	சேய்தரீ—சேய்மின்—சேய்மி
		னரீ and sometimes சேய்கு

* The use of the terminations ப, மரீ, மரீ and மனரீ must be regulated by the examples to be found in works of established authority. It will be found that the verbs எண்கு and மோழிகு frequently employ these forms: as, என்ப, என்மரீ, என்மரீ or என்மனரீபுலவர் and மோழிப, மோழிமரீ, மோழிமரீ or மோழிமனரீபுலவர், “the learned say.”

† For the formation of the *viyang-ghol* see Section 69.

3. *Infinitive Mood.* Sect. 70.

KODUN TAMUL.	SHEN TAMUL.
செய்ய	செய்ய—செய்க—செய்குப— செய்யய*

4. *Participles.* Sect. 71.

	KODUN TAMUL.	SHEN TAMUL.
PRESENT.	செய்குற	செய்குற—செய்குண்ற—செய்யாநுண்ற
PAST.	செய்த	செய்த
FUTURE.	செய்யும்	செய்யும்
INDEFINITE.		செய்

5. *Vineiyechchams.* Sect. 72 and 73.

	KODUN TAMUL.	SHEN TAMUL.
PAST.	செய்து	செய்து—செய்தேன்—செய்யு— செய்யு—செய்யா—செய்தும்
PRESENT.		செய்ய
FUTURE.		செய்ய—செய்தால்—செய்யால்— செய்யுண்—செய்யய—செய்யயர்—செய்யார்

* The appropriation to different verbs of the several terminations noticed in the 2nd Part of Section 70, is to be determined only by example.

† பயார் or பயார் is restricted to the verbs described in Parts 1 and 2 of Section 67. The use of பயாடு must be regulated by example; and, in like manner, the right application of the forms இய and இயர் must be determined by usage, rather than by precept.

(II.) NEGATIVE VERB Sect. 75.

Root செய்.

ACTIVE VOICE.

1. *Indicative Mood.*

SINGULAR.

	KODUN TAMUL.	SHEN TAMUL.
1st PERSON	ஏன்	ஏன்
2d PERSON	உய்	உய்
செய்	M. உன்	உன்
3d PERSON	F. உஓ	உஓ
	N. உது	உது—உ

PLURAL.

1st PERSON	ஓம்	ஓம்—ஏம்—உம்
2d PERSON	ஈர் கஓ	ஈர்—ஈர் கஓ
செய்	C. உர் கஓ	உர்—உர் கஓ
3d PERSON	N. உது	உபன்—உ

2. *Imperative Mood.*

	KODUN TAMUL.	SHEN TAMUL.
SINGULAR.	உதே	உல்—உல்—உன் லோ—உய் க
RESPECTIVE FORM.	உதேயம்	
செய்	உதேயு	உமன்—உன் மன்—உய் டர்
PLURAL.	கோ	

3. *Infinitive Mood.*

செய்யாதிருக்க, போக or செய்யாமலிருக்க,
போக.*

* See Part 3 of Section 101.

4. *Participles.*

செய்யுத, செய்யா.

5. *Vineiyechchams.*செய்யுத, செய்யாதே, செய்யாமல்,
செய்யா.†

(III.) PASSIVE VOICE. Sect. 76.

Root அற, *know.*1. *Affirmative Verb.*

1st PERSON. SINGULAR of the PRESENT TENSE.	KODUN TAMUL.	SHEN TAMUL.
	படுகிறேன் க. ர. ல.	படுகிறேன்—படுகின்றேன்— படாநின்றேன்—படுகின்ற னேன்—படாநின்றனனேன் க. ர. ல.

2. *Negative Verb.*

1st PERSON SINGULAR.	KODUN TAMUL.	SHEN TAMUL.
அறைய	படேன் க. ர. ல.	படேன் க. ர. ல.

† See Part 5 of Section 101.

FINIS.

